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THE

FOREIGN MISSIONARY CHRONICLE.

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Board of Foreign Missions.

MEMOIRS OF THE LAST DAYS OF MRS. SPEER.

In the last number of the Missionary Chronicle we inserted a notice of the death of Mrs. Speer, wife of the Rev. W. Speer, of the Canton Mission. A communication has since been received from our afflicted friend and brother, giving a particular account of the last illness of his departed wife. From this letter, which is dated at Macao, May 22, 1847, we have taken the Memoirs which are inserted below.

It may add to the interest of this narrative, if we state that Mrs. Cornelia Speer was the eldest daughter of A. Brackinridge, Esq., of Pittsburgh, Pa., and a grand-daughter of the late Hon. H. H. Brackinridge, a Judge of the Supreme Court of Pennsylvania. Brought up in worldly ease and wealth, in the midst of a large circle of warmly attached friends, she had the fairest prospects of happiness. These were not clouded, but greatly extended and brightened by her being enabled to devote herself without reserve to the Lord Jesus Christ, and to the advancement of his cause among the heathen. Her course, however, was short; yet it was long enough to evince the sincerity of her religious profession, the depth of her love to the missionary cause, and the power of our Saviour's grace to comfort and bless his chosen disciple. She lives no longer on the earth; we may rejoice in her removal to the Saviour's presence; but her example remains with the Church below, and we trust that the spirit with which she was animated will be fostered in the hearts of our readers by the perusal of this narrative. May we be enabled to say, "For me to live is Christ," and then, like our beloved friend who has so early departed, we shall find that "to die is gain."

The party of missionaries with whom Mrs. Speer went to China, sailed from New-York on the 20th of July, 1846. On the 10th of September following she was attacked with a slight hemorrhage from the lungs, which was renewed afterwards, but the progress of the disease was slow; and on her arrival at Macao on the 26th of December, hopes were still entertained of her recovery. "The question of a return to the United States," says Mr. Speer, "soon came up, and met with an immediate and firm negative from her, chiefly on the ground of our solemn vows to God, and entire consecration of ourselves to the missionary cause." Mr. S. then writes:

She seemed to recover very well from the birth of our little Mary for the first three or four weeks. Then her disease burst forth with all its violence. Nothing could arrest its progress. The worst symptoms of consumption appeared in rapid succession. . . . .

It became necessary, in the prosecution of our work, that our mission family should separate. Our two unmarried brethren, with the school, removed to Canton, the proper seat of our labours in this province, at the close of March; and myself and family took a part of a house occupied by an English lady in Macao, to spend the summer there. This was for the benefit of Mrs. Speer's health more particularly, and to enable our brethren to obtain secure possession

of the house in Canton, which was at some distance from the factories among the Chinese population, before a foreign female should be introduced.

On Sabbath, 7th of March, while yet together, we celebrated the sacrament of the Lord's Supper. Mrs. Speer joined us, though carried into the room, and forced to recline during its administration upon a sofa. She experienced very strongly the sense of Christ's gracious presence. It was the "last supper" to her. Henceforth she drank not with us of "the fruit of the vine." Now, we trust, she "drinks it new with Christ in the Father's kingdom." To her last hour she enjoyed, in a remarkable manner, the distinct sense of God's sustaining hand beneath her. Shortly after this communion she informed me that on one afternoon, as she meditated, the realization of God's presence in the room, the glory and the majesty and the brightness of the King of kings, the Father of lights, yet arrayed in robes of unspeakable love and pity, was so vivid as to be overpowering. Her soul seemed to be swallowed up and absorbed. It was more than nature could bear, not an ecstacy, but an oppressive "weight of glory," of almighty love, and infinite holiness and majesty. She was compelled to turn away her mind lest she should sink down.

Henceforth her disease made rapid progress, though its symptoms "alternated, for several days at a time, with periods of brightness and comparative health and strength. On pleasant afternoons she rode out in a sedan chair on the Praya Grande in sight of the sea, or upon the Campo, without the city, along paths shaded with the bamboo, the plantain, and the papaya; and often came back much refreshed. It was remarked by her, that the days when she was most ill and debilitated were those in which she had the most rich spiritual enjoyment. God seemed to adjust His grace to her need."

The narrative proceeds:

Before our marriage, Mrs. Speer repeatedly remarked an inward impression that she would not live long. Her thoughts often dwelt on death, not in gloom, but as the period of a dissolution which, though awful to nature, ushered the soul of the believer in Christ to overflowing and perpetual bliss. She committed herself to the missionary work with deliberation, "numbering her days" and "counting" the cost. There was no "romance" in her calculations when she "forsook all that she had" for Christ. Six weeks after the birth of her little daughter she writes to a relative in the United States: "I am very weak and frail yet, only able to walk about the house. This will astonish you, as you may call to mind how rapidly I used to skip to town and back again.* Those days are over, and God has seen fit to cast me down. It may be that my strength will be recovered in a few weeks; but there is some reason to fear that it will not. I feel content to have it either way. I am *still trusting in God*, and have found *no reason* yet for distrust."

On the evening of Saturday, 27th March, she was worse than ever before. She was excessively weak and prostrated, bathed in constant profuse perspiration, her pulse 105, her countenance indicating great debility. She introduced a conversation by saying she "did not think she would recover from this sickness, but was growing worse and worse." I dared only reply, that "God would accomplish His purposes in us." She then expressed in strong terms her perfect trust in God, and the humility with which she waited His disposal. "I long to be with Christ," she said; "but yet I think it is wrong to desire to quit the flesh before God's time. He has refused to permit me to glorify Him actively in the missionary field. I suppose He designs I shall do so by suffering." She spoke of her sickness as a great blessing to her soul .... and mentioned with the liveliest pleasure, that it seemed as if God had arranged everything just to teach her gratitude.

On Tuesday, April 13th, Mrs. Speer suffered greatly from palpitation of the heart, which almost deprived her of breath, for sometimes fifteen minutes at once. In the evening she spoke strongly of her anticipations of joy on the Judgment-day. She imagined the anxiety of those who should meet its awful trial. "I often think how we will *stretch out our hands* towards Jesus on that day," said she; "how glad we will be when we are placed on His right hand. God will then be the great object of our love; still we will love each other too, and that with a pure and holy love."

She was unusually well on Wednesday and Thursday, going out on both days in the sedan chair, in excellent spirits, her cough not annoying, and her breathing free. But in the evening of the latter day she had two most violent attacks of palpitation of the heart, with difficulty of breathing. She could not restrain herself from throwing her arms about to find relief from the agony of oppression and suffocation. But not a word of complaint escaped her, nor an expression to reveal her intense suffering, except once at the height of it she calmly said, "This *is* suffering." The last attack subsided gradually, and she found some rest and sleep, but was forced to lie in the most perfect stillness, after three o'clock.

* Her father's residence, Linwood, is a mile and a half from the city of Pittsburgh.

The first remark on her waking upon Friday morning, the last day of her illness, was, "I am afraid I did wrong last night while suffering so greatly. It seemed as if I could not bear it, and I felt some impatience to be gone." I replied, that "a desire to be relieved was not improper at such a time, when in submission to God's will." Indeed, Christ's prayer on the cross teaches that we may ask for the removal of a bitter "cup," "if it be possible."

At evening prayer on Thursday evening we had read, at her request, Heb. xii. 1—14, and sung "Jerusalem, my happy home," a hymn she greatly loved. At worship on this morning she said she would be pleased to have me read 1 John iii., and sing, "Oh, where shall rest be found?"

The morning was passed in freedom from suffering, but in perfect quietude to avoid palpitations. Twice perhaps in its course she took some soup from my hands, and I had no fear of immediate danger. At noon, however, seeing her extreme feebleness, I feared lest some clouding of the mind or spasms of the heart might prevent our having satisfactory conversation again. At our customary noon exercises I read at her desire John xiv., and in a full and earnest supplication remembered not only our own wants and trials, but anxiously entreated for each of our dear friends, personal and Christian, and for each of those benevolent objects dearest to our hearts, and all those engaged in the providence of God in furthering them: especially, my dear brother, for our beloved Church, and for this Board and all its supporters and servants; particularly that God might pour out his Spirit on those labouring in the "land of Sinim." At the close, in answer to a question, she expressed herself satisfied, and said she thought of no person or thing we had omitted. I then began to say that, from the circumstances in which God had made our long attachment to begin and be carried on and consummated, from the way in which He had led us to this field against many and great difficulties and sore trials, and from our apparent adaptation for usefulness and happiness together, I had ardently hoped He would spare us long to hold up each other's hands in toiling for the salvation of the myriads of China, and bring us together to our reward; but that now it was evident that, in His providence, we were about to be separated; that He was probably about to take her to himself, and leave me alone. She calmly replied, that she "had been expecting this for some days." She gave then, after consultation together, directions concerning various temporal matters. It was not till after this that she asked me "how long it would probably be before she would depart?" I replied, that "I supposed, from present symptoms, it might be three or four days." She made no reply, but seemed to be engaged in deep thought. After a considerable time, and some other conversation, she renewed the inquiry. In the meantime she had seemed to get worse, and I then thought it best to say that it "might be within two days: it was impossible to tell." After some reflection she said, "It is a strange thing to die." I inquired, "In what sense, strange?" "It is a dreadful thing," was the reply; "we do not know what death is." But then, as if the skirt of the momentary dark cloud had been swept away, she continued, in a firm and cheerful tone, "but I trust I look beyond death. I sometimes have doubted; but I think I can trust in Christ to save me." She inquired if I "thought she had given evidence of being a child of God?" At first I hesitated how to express my feelings, her Christian example had so often filled me with shame and self-reproach. I replied to that effect. She turned to me, and with the most affectionate tenderness expressed her thankfulness to God that our union had been richly blessed to her. How happy it made me, my dear brother, that one so unworthy, God had still been made an instrument of good to one who is surely now a saint in heaven. I feel that her piety, sweet and gentle patience, and meek dignity of character, yet her marked promptitude and perseverance in the performance of duty, have left an example whose influence will be felt while I live. The sting will be taken from many a future hour of care and suffering by the remembrance of Christ's gracious nearness in many of our scenes of mutual prayer, and tears, and counsel, and consolation. When I spoke of my weakness and desolateness and loneliness when she should be called away, she was much roused and affected. "I am going to be at rest and happy," she replied; "but I will often think there of you. *You will soon follow.*"

Her general message to her friends was: "Oh tell them to repent and turn to God. Oh tell them to repent." But she only mentioned two by name; for these she expressed the most earnest anxiety.

Her favourite passages of Scripture she said were 1 John iii., John xiv., Psalm xxiii., and many detached verses, as Psalm cxix. 69. But when I inquired if there was any particular portion she would commend to me to stimulate and encourage me in the missionary work, she replied promptly, as if feeling its magnitude, "*You have the whole Bible.* It is full of gracious promises!" "Now," said I, "looking at the missionary enterprise in the light of the eternity you are about to enter, as you are about to stand before the presence of God, at the past deprivations and trials, and at the opposition and failures and danger to come, how

does it appear to you? Should I persevere in it?" "Go on," was the reply; "try to save these creatures."

As my dear wife now began to feel weary, I could not prolong the conversation, but we determined to renew our solemn act of self-dedication to God once more, and perhaps for the last time, together.* This we were accustomed to do with fasting and prayer on the 24th of every month. Our little daughter had been consecrated by us to God on the day of its birth; and, if it should please Him, to the same cause to which we had devoted life and all we had to give or yield. I requested to know if she desired to renew its consecration to the work of missions. "I do not regret," was the answer, "having come on this work;" and again, "I have nothing to regret." While the form of our self-dedication was read, she several times expressed her approbation of, and consent to particular passages: and again we set apart our little Mary to God. Upon concluding, I wrote at the foot of the sheet a note, expressing, even in that hour, "our perfect trust in Jesus, and our unwavering determination to give all and commit all to Him." She signed her name in full to it, in a hand which would have been rather firm but for her recumbent position and the necessity of stillness.

This was about half-past four o'clock. At her request I again gave her some soup. She took it with quite an appetite, and then said, "I feel a little tired, and will sleep some." Till about that time her mind had evinced unusual clearness and decision, more perhaps than I remember of having ever seen before. Some friends were admitted to the room. They immediately noticed the decided change within a few hours, and expressed their fears that her end was drawing near. She sunk rapidly. There was no pain, no convulsions, no stupor of the mind. But as the limbs became gradually cold, and the features rigid, she only expressed some disposition to sleep. Her appearance was that of one beginning to close the eyes to sink into a gentle slumber. She soon seemed to discover that she was in the act of death, perhaps from the signs of grief in those around her bed. But it produced no discomposure of mind, nor alteration upon her placid countenance. She faintly said, "I feel that I shall soon leave you. I soon shall leave you. I am going home." After a while, as she seemed to fade away, I inquired, "My dear wife, do you recognize me?" "Yes," she replied:—"I feel like sleeping a little." When her lips had become quite cold I asked, "Are you still conscious?" "I think I am," she answered, almost inarticulately. I longed to hear her sentiments in the last struggle, and earnestly inquired, "Is your hope still firmly fixed on Christ?" "Yes," was the effort at the last expression of her ruling principle; and, as if the effort had cost her an exertion, she gave three or four low moans, though not as if in pain. Her breathing became interrupted. Soon she heaved several long sighs, and her spirit passed away to the bosom of her Saviour, from this world of sickness and of grief. I hugged my little daughter to my heart. It was only ten weeks old, but seemed to be wakened to existence by the scene. As I looked in its face with a countenance of anguish, it put on a smile as if from heaven to rebuke tears. It was just half-past five o'clock. As the evening sun threw his declining rays upon the scene of woe, oh, how vivid and consoling was the thought that she, much loved and departed, was at the instant entering those regions of glorious splendor and of bliss, where, in the sunshine of the presence of the Father of lights, there is no night, no variableness, no shadow of turning, forever.

The universal expression was, "how peaceful!" Every heart seemed to feel that her "last end was *peace*." I have never known such an illustration of Barbauld's hymn, which she had loved to sing on earth:

> "So fades the summer cloud away,
> So sinks the gale when storms are o'er:
> So gently shuts the eye of day:
> So dies a wave along the shore."

On the Sabbath evening, at the same hour of the day, we laid her in the dust in that green and quiet spot of the Cemetery belonging to the East India Company, where lie in sacred repose the remains of the revered Morrison, and his noble wife Mary, and their son John, and those of the Rev. Samuel Dyer. What a bright and happy company shall rise thence on the morning of the Resurrection!

God has already, I believe, made the life and the death of the departed "blessed" to some here and elsewhere. May He grant that her earnest desire may be fulfilled; that as "God refused to permit her to glorify Him actively in in the missionary field," He may make this brief account of her "suffering" the means of awakening many to righteousness; and especially of arousing the Church to sympathy and prayer for the perishing myriads of this empire, and for her servants to whom has been committed the work of their salvation.

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* Written after the advice of Doddridge: see "Rise and Progress."

Mission to the Jews.

For the Missionary Chronicle.

THE JEWS AMONG US.

The present condition of the ancient people of God, as they are now scattered into every known land, yet united by the same faith, worship, and hope, is a subject with which the whole Christian Church should be well acquainted; and it is our purpose to give more attention to this subject. In this country, the "Occident," published in Philadelphia, is the only Jewish periodical. It is "devoted to the diffusion of knowledge on Jewish Literature and Religion," and professes to be orthodox. It is conducted on liberal principles, as Christian articles are not excluded from its pages. We believe that all Christians who devote attention to Hebrew Literature, who wish to know the condition of the Jews in our country, and who desire the salvation of Israel, would be much interested in the perusal of this periodical. It is certainly proper,—due to ourselves and due to our Lord, that we attend to the voice of Israel, or that we make ourselves acquainted with that system of doctrine which our elder brethren and our first teachers consider it their high and peculiar calling to defend in every age. The Editor of the Occident is the Rev. Isaac Leeser. It is a monthly periodical. Price $3 per annum.

New-York.—During the last summer a new congregation, composed of Netherland Jews, was formed in New-York; and the new Synagogue in Wooster street was consecrated. The Occident for July last gives the following statement of the congregations in New-York:—One Portuguese, four Polish, three German, the new Netherland congregation, and the Emanuel (reformed,) under Rev. Mr. Mertzbach. We take the following editorial from the Occident for August: "It was about twenty years ago that the Elm street congregation at New-York separated from the Portuguese Kahal, then worshipping in Mill, but now in Crosby street. It was at the time thought that the separation had better been avoided, as there was ample room in the old Synagogue for all the worshippers in the city. But mark the change of things; there are now ten Synagogues, having room for about four to five thousand worshippers, and we say nothing out of the range of probability in maintaining that in less than five years from this the space will be too limited, and more ample accommodations will have to be supplied. And even without any additional immigration from abroad, which, circumstanced as our brothers are in Europe, must become more and more necessary in the simple course of events; the natural increase of the Israelites already there, will require more places of worship; for as it is, should all now residing in New-York belong to one or the other Synagogue, there would be too few seats, if the population is at all in the neighbourhood of twelve thousand, as is asserted by those who profess to know something of the statistics of the place."

Philadelphia and Baltimore.—There are, we believe, three Synagogues in each of these cities, with some thousands of Jews. We learn from the Occident that one of the German congregations in Philadelphia is the oldest of that name in this country, and that it has existed about forty-three years.

Charleston.—There has long been a community of Jews in this city. The old congregation introduced some reforms in order and worship, which caused a division. The new congregation glory in their profession of orthodoxy, and in their adherence to the good old ways of their fathers.

There are also Synagogues in Boston, Albany, Rochester, Syracuse, Buffalo, Cleveland, Richmond, Cincinnati and New Orleans. Probably in some of these cities there are more congregations than one.

We rejoice to add, that the sons of Abraham are daily landing on our shores, that they may here enjoy liberty of conscience and worship, and have, as citizens, equal rights. It is indeed humbling and painful to think how, with all this, they reject and despise the spiritual life and liberty of the Gospel. We make this last remark especially in view of their formal worship, unintelligible perhaps to most of themselves, their carnal Sadducism, and their universal Unitarianism, which is just as dead, self-complacent, self-righteous, just as opposed to missionary effort, and as unpromising of any spiritual good to the world, as the same system under any other name, whether Christian or Heathen. M. R. M.

China: Ningpo Mission.

RELIGIONS OF CHINA. No. VIII.

Blending of all the sects together.

In the preceding letters, several allusions have been made to the mutual toleration of the three sects of Confucius, Taou and Buddh. Toleration, however, is not the word, for these three sects are in fact so intimately blended together, that it is not worth while to speak of them as separate bodies. In theory they are distinct, and even opposite, but for many years past they have laid aside all opposition, and the union of the three is now the actual religion of China. In the notes of Chingtsze and Choo-tsze, or the Four Books, and in some of the graver his-

tories, Buddhism and Taouism are spoken of in terms of strong reprobation, and the people are earnestly warned to beware of their false pretences and magical arts. All the learned men in the empire, (and by consequence all the officers of government, for the latter are chosen from the scholars,) are professed followers of Confucius, and if they were consistent would utterly disapprove of the idolatry and worship of the other sects; but here is a case in which Confucius, with all his wisdom, quite overlooked a point of indispensable importance. To maintain the Confucian system, not only the men, but the women should be educated; but the sage made no provision for the instruction of women. Hence, they grow up ignorant of letters, and by consequence utterly unable to take any interest in the refined scheme of morals and government, which the Chinese philosophers took so much pains to work out. But the female sex has ever been the most devout, and as they found nothing in the system of Confucius to satisfy them, it is no wonder that they have been forced into idolatry. Thus all the females of the empire have been ranged on the side of the Buddhists and the followers of Laoutsze, and by consequence, the earliest instruction every child receives has been to impress on its mind the importance of worshipping the idols. How often have I seen mothers dress their children in their gayest clothing, and carry them to the temples, to witness the ceremonies there! On one occasion, a mother, after she had finished her own devotions, took her little child, not more than two years old, and placed it before the idol, teaching it to kneel, and bow, and shake its hands before the image, as she had just been doing. As the little thing was too young to understand, and seemed slow to kneel, she, with her own hands, *bent its knees*, and placed it on the ground, and then took its hands in hers, and performed the common bows before the god. All this I saw. In this way, the first thing that children learn is to worship idols, and it is not till after these principles have been deeply impressed on their young minds, that they com nence to learn the Confucian system. The consequence may be easily imagined. They are idolaters before they learn to read, and as they are taught to pay the highest veneration to Confucius by their teachers, and to worship idols by their mothers, they naturally blend the different systems of religion together All idolatry, after the first few years of its origin are over, is tolerant of whatever does not interfere with its own gains; and the Buddhists make no objections, if the admirers of Confucius will only come and burn incense and make offerings in their temples, while the Confucians, finding that their system does not at all suit the common people and the female sex, have quietly suffered them to chooes the form of worship they like best, and, indeed, encourage them in so doing. Hence, as already remarked, the emperor often orders sacrifices to be performed in the temples of the Buddhists and of Taou, and many rich gifts have been given to them, even by those emperors who have spoken in the highest terms of Confucius. At Poo-to, which is the stronghold of Buddhism in this part of the country, there are several temples which have received rich gifts from the Emperor Kanghe and his successors, and two of the largest of them are covered with yellow tiles, one of the strongest evidences of imperial favour. Thus, too, the officers of government, in different parts of the country, go at stated seasons to the Taou and Buddhist temples to worship. The chief officers of Ningpo, go, on the first and fifteenth days of each month, to worship in the Yu-shing-kwan, a Taou temple referred to in one of these letters. There has been a great drought here during the past summer, and the officers of government have several times ordered the *Kin-too*, i. e. have forbidden the people to kill swine, in hopes of appeasing the gods. This would seem to be a purely Buddhist ceremony; for according to the principles of Confucius, they should rather have offered sacrifices. They have also being going for several mornings past, to one of the Buddhist temples in this city, to *worship a crab*, for the purpose of procuring rain! (They know not that there are none of "the vanities of the Gentiles that can give rain, nor can the 'heavens' which they worship give showers," unless he who "made the heavens" give the word. See Jer. xiv. 22.)

Such are the facts of the case, and these, with many more that might be mentioned, show that the religion of China is a strange blending of opposing principles. It is a curious thing, however, that when you speak to the Chinese on the folly of idolatry, the most of them attempt to fall back on the doctrines of Confucius, and excuse themselves by them. This makes it necessary for the missionary to acquaint himself with the Chinese classical writers, as well as with their superstitions; and he must be prepared to attack them, and defend himself on all points. The fact of this difference between their idolatry and their sacred books, gives the missionary a good ground for arguing with them. Many of the learned people have already observed the incongruity of their professions and their practice, and the consequence is, that they are very little better than atheists. They see the folly of idolatry, but know not the true God: and "to whom shall they go?" How forcible are the words of the apostle Paul: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14—15.

Where there is such a blending of opposite systems of worship, it is not to be expected that the people should feel any deep or enthusiastic attachment to their religion. There is here but little of the fanaticism, or long and painful pilgrimaging that is so common in India, and the people will hear you speak against their gods, with but little appearance of displeasure. Nothing is easier than to excite a laugh on the folly of idolatry. Their religion seems to sit very loosely on them, and it is not till you come to their worship of ancestors that deep and serious opposition is to be expected. But it must not be thought that because most of their superstitions are old and decayed, therefore they will easily embrace Christianity. Be the superstitions old or new, rigorous or decayed, the human heart is still "enmity against God, not subject to his law, neither indeed can it be;" and it is as hard to convert a Chinese as an Indian, or a Hottentot. Nothing but God's grace and his Holy Spirit can do it. The work is, if anything, harder here, because of this very indifference to their own religion. They have tried theirs, till it is like an old story, for which they have little regard, and they think that all others are much alike, so that we find it a very difficult thing to induce any of them to give a *serious* attention to the message we have to proclaim.

W. M. L.

JOURNAL OF THE REV. M. S. CULBERTSON.

September 2d, 1846.—I had an interesting duty to perform to-day. It was to assist in the examination of a candidate for baptism—the first among the natives of Ningpo who has declared himself on the Lord's side. He has been the subject of many hopes and fears, but gives every evidence we could desire of honest sincerity of purpose; such evidence, at least, as leaves no reason to doubt it. But does he give evidence of a change of heart? This is the momentous question we were called upon to decide. Every man's religious experience is modified by his previous knowledge, and by the influences which have formed his character; but what knowledge of Christian doctrine, and what kind of religious experience, are we to look for in those who have been brought up in idolatry, without any notion of a Saviour? We cannot look for the clear statement of doctrine and of experience, which we might perhaps expect in one educated under Christian influences. When we hear the anxious inquiry of the early believers—"men and brethren, what must we do?" may we not conclude that there is the operation of the Holy Spirit? When we hear the cry of the jailer, "What must I do to be saved?" may we not conclude that there is some apprehension of a God as a just God, and yet a Saviour? And when we see these, in connection with a clear apprehension of the Lord Jesus as the only Saviour, and some apparent desire to obey and serve him exhibited in the conduct, can we refuse to give him the hand of Christian fellowship? All these we found in Ayin, and therefore admitted him, after a full examination, to the communion of the Church. We trust we have been guided in this from on high. May he prove to be a plant of the Lord's planting, and never bring odium upon the Christian name. His knowledge of Christian doctrine seems remarkably clear for one educated under such influences; and there has been a marked change in his conduct.

Sept. 5.—Walking in the street this evening I met a procession, in which two idols were borne. They proved to be the two "gods of the city wall and ditch," as they are called. These are the patron gods of the city. There is one such tutelar deity for each district, and one for every department, having their temples in the principal city of the district. Ningpo being the chief city, not only of the *Ning* district, but also of the department, or *Foo*, of Ningpo, has two such temples. These gods preside over the spirits of the dead, having the same authority, and standing to each other in the same relation as the Che-foo, or prefect of the department, and as the Cheheen, or magistrate of the district. They are represented as large, well built, rosy cheeked, middle aged men, well dressed in silk robes as Chinese gentlemen of olden times, and were seated on large chairs borne upon platforms. The procession was composed almost entirely of runners, or policemen, from the offices of the mandarins. The people around seemed to be as ignorant as myself of the object of bringing out the gods from their temples, and the common impression was, that they were carried out to receive thank-offerings and special honours, in return for the copious showers which fell yesterday, after so long and grievous a drought. They were in fact, however, upon a different errand. They were merely to be participators in some ceremonies to be performed outside the south gate, in honour of the mother of the Emperor Hung-Woo, the founder of the Ming dynasty, who flourished in the latter part of the thirteenth century. He was for some reason ignorant of the place of his mother's sepulture, and therefore ordered her memory to be honoured by appropriate ceremonies, to be observed annually in all the most important cities of the empire. These, from the necessity of the case, take the place of the ceremonies usually performed at the tomb. Probably the old lady died before she knew that she had given birth to an emperor, though the *tradition* is that she was seized and carried off by rebels during a revolt,

and never afterward discovered. The emperor Hung-Woo was originally of a low family. He was at one time a barber, at another a cow-herd, and at another a keeper of geese. In these latter employments he exhibited powers which proved him to be superior to the common herd of men, and he used them in defrauding his masters.' For instance, he once feasted his friends on his master's beef, and when an account was demanded of the missing bullock, he replied, that it had been suddenly swallowed up and buried in the earth. The place of the catastrophe was pointed out. Nothing could be seen of the poor animal but part of the tail, and whenever it was rudely handled, a proof was given of the truth of the cow-herd's statement, for such treatment was at once followed by a loud bellowing in the earth beneath. Having, on another occasion, dealt in the same way with the geese, while devising some scheme to screen himself from the consequences, he saw a flock of wild geese flying over his head. He called to them to come to him, and they at once obeyed. He then enclosed them with the others, directing them to remain until the next day, and informed his master that some of his geese had flown away. To prove his assertion, he took him to the flock, when the wild geese all took wing and soared toward heaven, leaving the poor man in astonishment at the phenomenon. Such are some of the legends with which the Chinese amuse themselves. The explanation given is, that, as this sly rogue was destined to sit upon the throne, the gods assisted him in his tricks.

Sept. 6th.—During the late drought, several of the gods, whose assistance was especially necessary, have been collected together for the convenience of the mandarins, who presented their offerings and their prayers early every morning. This morning they were carried back, without much pomp or parade, to their own temples. The rains have fallen, and it will therefore be sufficient hereafter for the mandarins to pay their respects to the gods twice a month.

Sept. 12th.—My teacher has gone to the capital of the province, Hang-chow, to attend the triennial examination for the degree of Keu jing, the second degree of literary rank. In his absence he has employed a friend to take his place. He is a talkative old man, who earns a small income by teaching school. He expresses himself as very much delighted with the doctrines we teach, which he has learned from some of our tracts, and says he spends some time every Sabbath in reading and explaining them to his scholars. He, in fact, appears to have gained a considerable knowledge of the leading outlines of Christian doctrine. To-day, however, he betrayed one of his reasons for preferring our doctrines, which makes it painfully evident that he knows nothing yet as he ought to know. We ask for no gifts, and we do not sell the blessing we offer for money. The Buddhist priests promise nothing that is not paid for. He complained feelingly of the priests, because, notwithstanding all his exhortations and prohibitions, his wife takes his cash by stealth, and spends it at the temples.

Sept. 13th.—It devolved upon me to-day, as pastor of the church, to perform the pleasing duty of baptizing A'Yin. As it was before a mixed audience, the services were partly in Chinese and partly in English. The address to the candidate, the formula of baptism, and the concluding prayer, were in Chinese. Since the Lord has begun his work thus early among this people, may we not hope that he will open the hearts of many others to receive the word with gladness?

Sept. 16th.—The people of China are beginning to show plainly that they feel their own strength. They are far from being slaves, bowing with trembling before a haughty tyrant. They enjoy much more real freedom than a large portion of the people of continental Europe. A new magistrate was appointed a short time ago for the district of Chinhae. He had filled the same office before, and had rendered himself odious to the people. They determined not to receive him, and the inhabitants of the city of Chinhae, at the mouth of the Ningpo river, had resolved to close the gates of the city against him, but were induced, by the more moderate, to content themselves with shutting up his office to prevent his taking possession. Their opposition prevailed, and an officer has been sent who is in greater favour with the people.

Sept. 19th.—Dr. Lockhart, of the London Missionary Society, arrived from Shanghai to spend a few days with us. By permission of the proper authorities, he performed the journey, or the greater part of it, over land. As he had urgent business, this permission was readily granted. This is an omen for good. It shows that the national prejudices are beginning to give way in high places. These barriers, which the Tartar rulers erected against foreigners, have received a blow from which they can never recover. They are destined to fall. The day is drawing near when they will be found to avail as little as did the mighty barriers which China erected of old against the Tartars.

Sept. 28th.—Finished the business of the annual meeting, having nearly reached the close of our fiscal year. One of the most important items of business which engaged our attention, was the subject of an appeal for an increase of labourers in the field. It was resolved, after mature deliberation, to apply to the Board for an addition to our number of six missionaries. In view of the pressing wants

of the other missions of the Board, and of the state of the treasury—not the treasury of the *Church*, but of the Board—this is the largest number we felt at liberty to ask. That we ought to have them no one can doubt. Six times six could find work to do in abundance; but a smaller number than we have asked for would scarcely be sufficient to place the operations of the mission on a secure and permanent basis, and to prevent its being crippled in its action for years, whenever any of its members are removed. Of one thing I feel well assured. It is, that the man who longs to live and labour, where he can promote, to the utmost of his ability, the glory of Him who loved us and gave himself for us—who desires to be the instrument of converting the greatest possible number of his fellow-sinners—and whose highest ambition is to stand in the presence of our Lord Jesus Christ at his coming with many crowns of rejoicing, will no where find a more inviting or promising field than this.

Sept. 29th.—At the conclusion of our annual meeting, this day has been observed by the mission as a day of fasting and prayer. Had we more of the true spirit of prayer, we might look for greater results in our work. Yet the Lord, for his own name's sake, may deign to answer the feeblest petition, and pour us out a blessing far greater than the weakness of our faith will permit us to anticipate.

October 6th.—Calling in this afternoon to see the military mandarin, who lives on the opposite side of the lake, found him indulging himself and his household in the amusement of the theatre. It was probably got up as a kind of farewell fete, as he expects to leave in a few days, to give place to the officer whose duties he is performing during his temporary absence. The theatre was of the better class, and the costumes of the actors were exceedingly rich. The whole family being assembled to witness the play, I had an opportunity of catching a glimpse of the ladies, but was not permitted to sit with them. A play on the Chinese stage, appears to us who do not understand the language, a very silly and childish affair. If we could follow the progress of the play, it might not perhaps present a much more ridiculous spectacle than may be seen on the stage in countries which lay claim to greater refinement. A great part of every play is a kind of pantommie, not conducted much in accordance with our ideas of taste. Besides this, the ridiculous air of assumed dignity, the haughty strutting of the principal personages, the pompous harangues, the grimaces and contortions of the body, the horrible visages covered with paint of all colours, together with the incessant din of gongs and cymbals, give to the whole performance a most unnatural air, and always produces on my mind a painful impression of the childishness of the men who can take delight in such an amusement. Scarcely a day passes in which there is not a theatre in some part of the city; and on festival occasions they may be found on almost every street. The platforms are erected generally in the courts of the temples, and sometimes directly over the streets, high enough to permit passers by to walk under them, provided they can succeed in making their way through the dense crowd which always blocks up the street in front of the stage. I presume women often appear on the stage, but so far as I have seen, their part is commonly performed by men, dressed as women.

Oct. 12th.—My teacher returned from Hang Chow. There were more than ten thousand in attendance at the examination. Of this number only ninety-six can succeed in obtaining the degree, as that is the number fixed by law. My teacher asked if I thought God would secure him his promotion if he prayed to him for it. He has no idea of praying for any other than mere temporal blessings; and has not the slightest apprehension of our spiritual necessities. The result of the examination will not be known for a month from this time. He tells me that the walls of the houses of that city are built of a peculiar kind of clay, which becomes very hard. Bricks are almost unknown, and stones suitable for building cannot be procured. The city walls are built of stone carried from a great distance.

To be continued.

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Continued from page 133.

Monday, December 21.—Yesterday we had a good audience. Two men asked a great many questions about Jesus and his religion. One of them seemed to be an intelligent man. He was from a neighbouring city, and had never heard the name of Jesus before. I was much gratified with the serious manner in which these two men received what I had to say in reply to their inquiries. One of them remained all the time Mr. Stronach was preaching. After sermon, I gave him a copy of the New Testament, and urged him to read it carefully. The Chong-tok, or Viceroy, came yesterday. To-day he reviewed the Chinese troops of this region. Great numbers of the people were out on the parade ground to witness the review. I took my morning walk in that direction, and found the soldiers under arms, awaiting the business of the day. While I was on the

ground, the chief military officer of Amoy made his appearance with his retinue. He was received by a salute of three guns. As he drew near the troops, a number of military officers, richly dressed, formed a line, and kneeled till his chair passed. They then arose and followed him. After breakfast I again visited the ground. The principal drill was finished, and some soldiers were trying their skill in shooting at a target. After some time, a company of men, with sword and shield, were marched forward, and put through their exercise in presence of the Viceroy. Their thrusts, leaps, and hoarse shouts, were sufficiently amusing to us who had never seen anything of the kind. Each man conducted himself as if he had an adversary before him. He advanced, retreated, thrust with his sword, parried a blow of the enemy, or caught it on his shield, leaped and shouted at a fearful rate. It seemed more like acting the mountebank than the soldier. The mandarins were particularly kind to the missionaries. They pointed out to us a good place for seeing the movements of the troops, sent us tea, and in one instance the To-tai, or president judge of the district, invited us up into his pavilion. When the review ended, the officers proceeded to a large temple, near the parade ground, where we were pained to witness a humiliating spectacle. The Chong-tok kneeled three times before an idol, and bowed each time thrice to the floor. He then arose and entered the building in which the goddess sat. He remained but a moment, came out, took tea in another apartment of the temple, and then proceeded to the city. Thus idolatry is countenanced and supported by the highest officers of the empire. In the afternoon went to the citadel to witness the review of the archers. This was a much more interesting sight than the forenoon drill. The archers were all richly dressed, and some of them, if not all, were military officers. As a general thing, they displayed much less skill in managing the bow and arrow than may be seen among the American Indians. We missionaries sent our cards to the Viceroy.

Tuesday, Dec. 22.—Word was sent us this morning that the Viceroy was ready to receive a visit from us. We went to the citadel, and were kindly received by the Amoy mandarins in an antechamber, and, after a few minutes delay, were ushered into the presence of the Viceroy. We bowed, and sat down. Tea was soon brought us. The Viceroy took up our cards, and had each of us pointed out as our names were read. He spoke of the treaties of peace and commerce between our countries and China, commended our work, when told our object in living in Amoy; jocosely said, that when he resigned office, and visited our different nations, we should recognize and treat him friendly; again had each of us pointed out by name; said he should recognize our faces again if he should meet with us. We then arose and took our leave. He accompanied us as far as the door of the audience hall—the other mandarins kindly conducted us to the outer door, and there we took leave and retired. The Chong-tok, or Viceroy, is about sixty years old, appears to be quite vigorous and active, has a pleasant countenance, and is a fine specimen of a noble Chinaman. His dress was very plain, much more so than that of the other officers. In the evening he sent us his card. We returned ours, and sent with them some religious books for his own use.

Wednesday, Dec. 23.—Guns were discharged in various parts of the city this morning, announcing the departure of the Viceroy. Had a large company at the chapel. Attempted to tell them something about the resurrection and the judgment.

Thursday, Dec. 24.—The Chham-hu, or colonel, sent us a present of confectionary this day. Had a changing audience this afternoon. Three or four staid all the time, and listened attentively, the others were going out and coming in all the time.

Friday, Dec. 25.—Beautiful weather. Something like the Indian summer of America. Took an excursion with Dr. Cumming. We wished to explore some of the little valleys at the foot of Sain-thai-bu. We landed in a beautiful valley, and entered a village. Two or three others were near. Applications were made for medicine. We gave them tracts. Our path lay alongside of a small stream of water, which flowed down through the valley. Its waters were confined by high embankments. These, in some places, had given way during a storm of rain, some months ago. Many of the adjacent fields were flooded and covered with sand, and thus rendered useless. After advancing up the valley towards the spot where the hills on each side approached so as to enclose the plains, we turned off, and ascended the terraced steps of one of these hills. We soon found ourselves in a wild region. The faces of these high elevations were in some places covered by stunted fir-bushes. In one place we came upon a dozen of men and boys, who were cutting off some of these fir-sprigs for firewood. My companion made some remarks to them about the folly and crime of worshipping idols. One old man could read. To him we gave tracts. On our way back to the boat, we passed through a large village. A play was just being acted, as a crowd was about the stage. We soon disposed of the rest of our tracts, and then left for home.

Saturday, Dec. 26.—A beautiful day. The atmosphere is smoky, much like the Indian summer weather of America. Went with Dr. Cumming to the highest point on the island of

Amoy. It is called Koan-jet-tai, "seeing the sun gallery" or terrace. On the summit of this elevation, the Chinese have erected a small open gallery or terrace facing the east, and hewn the name of the place. Our principal object in visiting the place was recreation and exercise for recruiting our health. As we had already been over the ground two or three times, we though it unnecessary to take any tracts. We, however, took a lot of loose sheets, which we have had recently printed in Amoy, and which inform all those who read them, that in this city there are four chapels in which the doctrines of Jesus Christ are taught. All people are invited to visit these chapels, in order that they may learn something about the true God and the Saviour of the world. These sheets we scattered in the villages through which we passed, hoping that some of the people might feel inclined to come to our places of worship whenever they visit the city. After a walk of nearly two hours, we reached our point of destination. As we were ascending the hill, a funeral procession left a village in the vale below, and ascended the hill on the opposite side of the valley. The mourners were dressed in white. A band of music was present. The long procession wound its way up the hill till it was lost to our view behind some projecting eminences. While we were seated on the rocks of Koan-jet-tai, we saw this funeral train returning to the village. There is a wide and extended prospect spread before the eyes of the spectator, as he stands on the summit of this highest of Amoy hills. On the western side, excessive ruggedness and barreness prevails. The eye meets with little else than granite rocks and utter desolation. Through the gaps in these bleak ridges a portion of Amoy city may be seen. Turning towards the south and south-east, one obtains a view of the wide ocean, whose restless waves wash the western shores of America. A number of little islands rest quietly upon its agitated surface, and add interest to the extended prospect. On the north and north-east, lies the richest scene of all. In the distance, separated from Amoy island by a narrow channel, is seen the main land of the celestial empire, with its rocky rampart of granite hills. Numerous villages repose in every nook and corner. Withdrawing one's eyes from these distant objects, and casting them on the section of Amoy island which lies between the separating channel and the hill on which we stood, one gains a delightful view of a beautiful plain, spreading away in the distance, dotted by numerous villages, and checkered like a chess-board by little fields of various colours—some green with fresh vegetation —some clay-coloured from being just turned up by the plow, and some of a dark reddish colour, from the decaying vines of the sweet potato. Near the base of the hill, these several colours were distinctly marked and separated, but in the smoky distance they became intermingled and confounded. The hum of the villages broke sweetly and soothingly on our ears, though we could scarcely discern a spec of animation whence these sounds proceeded. I counted seventy villages on the Amoy island from the spot on which I stood, and saw many others on the main land beyond. In a clear day one hundred and thirty, and perhaps one hundred and fifty, villages might be distinguished from Koan-jet-tai. It is said that there are one hundred and thirty-six villages on this island. A few of these are large. From some data collected in these villages, it is estimated that they contain a population of one hundred thousand souls. This is a large village population for so small an island as this. Amoy island is about thirty miles in circuit, or ten miles across. If we add the city population, which is variously estimated at from 200,000 to 300,000, we have within the compass of a thirty miles' circuit, 300 or 400,000 immortal beings. If we pass but a few miles beyond these limits, this number is increased by immense accessions of immortal souls. All these are dwelling in gross darkness, so far as all saving knowledge of Gospel truth is concerned. But to leave this digression. We descended the hill by a different path from that which we ascended, or rather, by no path at all, for we were compelled, much of the way down, to descend as we could among the rocks. We entered a little plain, with its six or eight villages. There was one remarkable feature belonging to this plain worthy of mention. It was cut up in several places, as if in former ages some mighty torrents had plowed their irresistible way through it. The channels left by these violent streams were, in many instances, broad and deep. Their level bottoms were laid out in little fields, lying perhaps twenty or thirty feet below the usual level of the plain. The banks of these channels were generally almost perpendicular. We inquired, but no one could tell us when these channels were grooved out by the rush of furious torrents. The event has passed beyond the memory of the simple inhabitants.

Monday, Dec. 28.—Yesterday was the holy Sabbath. Went to the chapel, and spoke to the people on the subject of attaining true happiness. Mr. Stronach afterwards preached to a pretty attentive company, of forty or forty-five persons.

To-day, Monday, had a pretty large audience. They were moderately attentive. Attempted to prove to them that they themselves had no reverence or love for their false gods, inasmuch as their belief in these idols had no influence on their moral conduct. Told them

that one day they entered the temple, burnt incense, lighted candles, and made offerings, and the next day, in the vestibules of the temples, and in the presence of the very gods they had just been worshipping, they would play cards, quarrel and fight. As usual, they admitted it was all true. Told them that, in worshipping such gods, they were committing great sins against the true God. One man seemed much surprised to hear me say so, and asked how it could be so. He did not, however, attempt to defend idolatry. After I finished talking, I distributed a few tracts, and came away.

Tuesday, Dec. 29.—Went to the chapel. A large company soon gathered around me. Repeated much that I said yesterday about their want of love and regard for their gods. Told them that they feared man more than they feared these idols. If these were true gods, they ought to fear and reverence them more than they did their officers, because they received all their temporal blessings from these gods, and because they could not escape the punishment which these divinities might inflict upon them for their sins. They might escape from officers of justice in this world, but could not escape from the punishment awaiting them in the world to come. The people heartily assented to the truth of what was said. I then spoke to them of the true God and of Jesus. Told them that their gods were false, and could neither bless nor curse them, and therefore they had no reason for fearing or loving them; but that the true God was the real giver of all their temporal mercies, and would be their judge, and would assuredly punish their sins, and especially the sin of idolatry. From his tribunal there was no escape. Urged them to believe on Jesus, and then they would not only be rescued from the torments of hell, but would be admitted to the pleasures and enjoyments of heaven. While thus talking, one man inquired if there was no escape from hell, what of the doctrine of the metempsychosis. I replied, that there was no proof that that doctrine was true. No one, said to have gone through these transmigrations, had any recollection of his previous existence. What evidence then was there of the truth of the doctrine. As for the soul that went to hell, it would not be permitted to return to the earth; and the soul that had entered upon the enjoyments of heaven, would not wish to be again trammelled with the cares and troubles of this world. The Chinese seldom attempt to defend their superstitions. Perhaps their notions of politeness prevent them from contradicting. For this, or some other reason, they listen patiently to most attacks made upon their false system. How much they understand of what is said, I am at a loss to tell. Sometimes, from their replies and inquiries, I am encouraged to think that much is comprehended; at other times, their vacant stare and their silence indicate either that they understand little, or are perfectly indifferent to what is said. Hence, some days I come away greatly encouraged, other days greatly discouraged. It is my duty, however, to attempt at least to scatter the precious seed of life. The increase is of God's giving. The Chham-hu, or colonel, paid us a visit to-day. He is a very pleasant man.

Wednesday, Dec. 30.—Had a large crowd in the chapel. At first but few came in. In speaking to them, I commended many of their doctrines as good, and as agreeing in many respects with the precepts of the Bible. After mentioning several of their commendable doctrines, I told them that though they admitted the truth and excellence of these moral precepts, yet their conduct was in direct opposition to them. For instance, they were very ready to condemn with their mouth such vices and crimes as murder, theft, deceit, lying, uncleanness, gambling, the use of opium, etc., but unhappily their daily conduct accorded little with the words of their mouth. Although many of their acknowledged moral principles and doctrines agreed in many respects with the precepts of God's book, yet there was one thing to which they adhered, which was wholly contrary to the teachings of this holy book—that is, idolatry. The true God commands all men everywhere to repent and cast away his idols. The Chinese are bound to obey this command. They are bound to believe in Jesus as the only Saviour of men. While speaking of worshipping and loving Jesus, one man made a remark about the Papists, which led me to believe that he was confounding us with the adherents of the man of sin. In reply, I told them that we were not Papists, nor did we for a moment admit the truth of many of their false doctrines. They had in a great measure abandoned the true religion, and patched up a false system, which in many of its prominent features differed but little from the idolatry of the Chinese. At this point the crowd had increased so much as to become unmanageable in my hands. They were not at all rude to me, but they would talk among themselves. Those most distant from the desk talked because they could not hear the speaker; those at hand talked when any particular remark happened to strike them as worthy of commendation or oral assent. Finding that I could not maintain silence in the crowd so as to be heard to any advantage, I remarked that we differed from the Papists in one thing, and that is, we are anxious that the Chinese should receive and examine our religious books, and judge for themselves whether those things which we taught were so or not. The Papists, on the contrary, withheld the Book of the true God from the people. I then distributed some tracts, and left the desk. Several of the more

respectable men of the audience gathered around me as I stood near the desk, and to them I talked awhile about the atonement of Christ. They listened very attentively, and seemed to understand some of the truth I was trying to communicate.

India: Lodiana Mission.

A COMMUNICATION FROM THE REV. LEVI JANVIER.

Notices of Fairs at Manimajra and Sidhowra, and an account of the Great Fair at Hardwar.

We insert this paper without abridgement. It presents one of the peculiar religious observances of the Hindus, and one of the methods adopted by the missionaries to leaven the minds of the people with the Gospel.

You are in the habit, I believe, of noticing the Hardwar Mela, year by year, in the pages of the Chronicle, as it is one of the more striking and noted examples of the development of idolatry in this dark land: accordingly, it was understood among us that one of our number should this year also give you some account of that Mela; and the brethren having desired me to be their reporter, I proceed to give you a brief account of what passed, and you can publish as much, or as little, as you deem expedient. I notice, at the same time, a few points on the journey to and from Hardwar, as well as the Mela itself.

On the 10th of March I left Lodiana, in the direction of Sabathu, Br. Newton and myself having previously arranged to travel together, by a road that lies along the foot of the hills, and thus have opportunity for preaching at places where the Gospel has seldom been heard. At the different encamping places on the way to Sabathu, I preached day by day, and in several instances to large and attentive audiences. This was particularly the case at the town of Kharar, five marches from Lodiana, where we spent the Sabbath. On Saturday evening, when the catechist and myself addressed the people in the bazar, we had about seventy or eighty persons to hear us, and many of them listened with a quiet seriousness, which was very pleasing. On the next day, Sabbath, the assembly was much larger. This was occasioned, in part, by the fact that the Sirdar, or principal chief, resident there, came along while we were speaking, and paused to listen. He was seated on his elephant, with his retinue in attendance, and when they stopped, the crowd began to increase rapidly. The Sirdar is quite a young man, and is said to be a light, trifling character. But he was for some cause disposed to listen to the Word, and that in a very respectful manner. He remained a long time, until indeed I was obliged to dismiss the assembly, not feeling able to speak longer. On occasions like this, there is not much room for sanguine hope, as if the truth had really been received in the love of it; for such things often occur, while yet no fruit subsequently appears: still it seems a duty and a privilege to *hope*. And where the Lord disposes the hearts of people to hear, it is certainly matter of thankfulness, and ought to encourage one to hope and pray that the Word may not return void. Two days previous to this, at Kumanu, we had a very favourable opportunity of addressing the people in the bazar; but in the evening the attempt to speak seemed to be rendered almost completely futile, by the presence of one or two opposers. One of them was a fine looking young man, a Sikh; and one who gave evidence of talent of no common order, but polluted and blighted, alas! by error in its most aggravated form. He fancied that he was perfectly free from sin; and laboured hard to convince me of his purity, trying, when other expedients failed, that of heaping praises on me. I left him in sorrow, as the Word seemed to produce not the slightest impression on him.

At Sabathu I had the pleasure of witnessing the baptism of a young man from among the heathen, in the little mission chapel recently erected. He had long been an inquirer, and the way now seemed to be clear for receiving him to the church. His father also seems a hopeful case, and Br. Newton is expecting to admit him shortly to the same privileges.

On the 23d of March, Br. N. and myself left Sabathu for Hardwar. Our first encampment was at Manimajra. It happened to be the time of a great Mela at that place. There is a shrine there consecrated to Mansa Debi, one of their many deities, and this was supposed to be the favourable season for presenting offerings to her. Accordingly we found an immense throng assembled, many thousands; I would not venture a guess as to the number. We had known before of the Mela, but had not been aware that so many were in the habit of attending it. As we passed on early the next morning, we were able to do but little there. Br. N.'s catechist, however, who had been sent down before us, remained, and laboured, speaking and distributing books as opportunity offered. We hope to be prepared another year, Providence favouring, for operating there on a larger scale. As we proceeded on our journey, we still met companies of pilgrims flocking in to propitiate Mansa Debi. Among the rest, we met a company with a little girl sick of small-pox, carried in a dooly, or kind of hammock. A pitiable

object she was, and uttered piteous cries. We asked where they were going. The answer was what we had anticipated: her too they were taking, to get such benefits as the Debi had to bestow. We tried to persuade them of their folly and sin, but on they went, thinking no doubt that if this resort failed, every other would have proved unavailing.

On the 26th we reached Sidhowra, a large town not far from the foot of the hills. Here was a Mussulman Mela going forward. Thousands and tens of thousands here, too, were flocking to the shrine of idolatry. For though the Mohammedans boast their freedom from this sin, and despise the Hindus as idolaters, yet their own practice condemns them: for just as one worship their deotas, so do the other bring offerings and pay homage to their deceased great ones: saints I cannot call them, though they esteem them such. A shrine erected in honour of one of these, was the object of attraction at Sidhowra. The multitude was immense: some said a hundred thousand. This was perhaps over the mark; but when I consider the thousands we met, as we afterwards pursued our way, and that our road was but one of many leading to the place, I am constrained to doubt whether the estimate was erroneous. We spent the greater part of two days at this place, and preached the word to many. To some I fear it proved a savour of death, for they most indignantly rejected the claims of Christ to superiority over Mohammed, though we laboured to conciliate them, and to show the real aims of the Gospel. Many others, however, listened with an attention and air of interest, that was gratifying and encouraging.

On the 29th we reached Saharunpur late in the evening, having come upwards of thirty miles that day. We tarried a day with Br. Caldwell, and early on the morning of the 31st went on with him toward Hardwar. We laboured on the way; and soon after sunrise, on the morning of the 2d, we reached the Mela ground: having started long before day, so as to arrive betimes, and secure a good locality for our tents.

The town of Hardwar presents rather a fine appearance, and the hills around it rise nobly to view as you draw near. The natural vegetation of the adjacent region is characterized by a wild luxuriance, and the senses are regaled with the perfume of sweet flowers, among which stands conspicuous a species of white jessamine, that flourishes in great abundance, uncultured by the hand of man. Harvest fields too are to be seen from time to time, giving variety to the picture, and when you are just at the foot of the hills, the Ganges comes rolling quietly out, with its clear stream,—the whole scene adapted to raise the thoughts to the Great Author of nature, and to impress on the mind of the beholder the idea that he has reached a favoured spot. But, alas! a moral blight reigns over this fair scene. Here for how many centuries have deluded mortals thronged to bathe in the stream, and to drink of its waters, vainly dreaming that they had, at length, after their long, long toilsome pilgrimage, reached the fountain of life: and these hills, which should have re-echoed hosannas to their Great Builder, have been made vocal with the shout of "Ganga Ma ki jai!"* But the time will come when this work of the devil shall be destroyed; for to this end the Son of God was manifested. Oh that the day might be near!

The plan of our labours, on the present occasion, was as follows: We had the tent for distributing books, and the large Shamiana, or canopy, for preaching and conversation, both pitched by the road side, a short distance apart. We then adopted a schedule, embracing a routine of duty for each day, according to which there should be one missionary and one catechist present in each of these places from half-past nine in the morning to six in the evening, yet so that no one should remain at one post for more than two and a half hours at a time. This alternation rendered the work easy and pleasant; kept each man busy about half the day, and left him the remaining half for speaking in the bazar, and for taking rest and refreshment. This is a general outline of the plan, and we found it work very satisfactorily. The Shamiana was designed to be the special place for conversation, and for delivering the message of the Gospel, but very often the book tent became the place for this department of labour: for a crowd would gather about the door, looking on while some one received a book, as if wondering what our object was, and thus affording most favourable opportunities for preaching Christ to them.

The distribution was satisfactory, but not so large as on some former occasions. Indeed, the number present at the Mela, for the first few days, was comparatively small, and we began to hope that the diminished attendance was going to afford a pleasing evidence that this superstition was losing its hold on the minds of the people. But toward the last they came in very rapidly, and before the close the body of people assembled was immense. I shall not venture a conjecture as to the number, but will, after a little, mention a fact that may give you some idea of the matter.

The Rev. Mr. Thompson, of Delhi, a Baptist Missionary, was there as usual, and had his stand near the Ghat, or landing on the river, where the people bathed. He has long attended and laboured here; and his opinion is, that, upon the whole, there has been a gradual decrease in the number of pilgrims; and that,

* Victory to Mother Ganges!

numerous as these devotees of error and idolatry are, they were formerly far more so. We had very pleasing intercourse with this venerable fellow-labourer, and often during the period of our stay there, we united in our approaches to the throne of grace for a common blessing on our labours.

As I have never attended this Mela before, I cannot well say how the reception the Word met with would compare with that of former years; but, with the exception of one or two Mohammedans, whose tongues seemed tipped with double venom, opposers gave no little trouble. Many Mohammedans were present, having come probably for trading purposes; and some of these too listened attentively to our preaching, and asked for books, so that our distribution in the Persian character was considerable.

Among the Hindus there seems to exist an incipient impression, that the glory of their Gunga is eventually to fail. It is rather surprising at times, to observe the readiness with which they give utterance to this thought. On one occasion, some of us were standing near the Ghat speaking with the people, when a Brahman came up, and took it upon him to conduct the conversation with us. This proved very convenient, for he kept the rest of the people still, and though very strenuous for his faith, and very positive in his manner, he was yet in a measure respectful, and gave us opportunity to speak. After the conversation had continued long, and many crowded to listen, he exclaimed: "The glory of the Ganges no doubt is destined to wane, but, for the present, it is the will of God that we should worship her." "No," said we, "it is not his will that you should forsake Him to worship his creature. You have truly said, that the glory of your river is destined to fade, and you are committing a great sin in that you do not at once comply with this purpose of God, with which you have been made acquainted." This gave a new turn to the conversation, affording us fresh encouragement to urge the claims of the Lord Jesus to the homage of all hearts, and to men of all lands. The Brahman listened awhile, and then said it was time for him to bathe. Afterwards, however, he came, with some of his friends, to the Shamiana, to ask some questions, and I could not but hope that even *his* mind might be enlightened to receive the truth, though hitherto he had been a leader and teacher of others in the way of error.

At Hardwar, in addition to the great bathing place, there are several other spots deemed peculiarly sacred, and these are pointed out to the pilgrims on their arrival by the Brahmans. Some of the places are in valleys or on high hills, a mile or two distant from the principal Ghat, and some of them much more; so that he who would visit them all has a laborious, as well as expensive task to perform; for at each point money must be paid. On a hill about a thousand feet in height, near which our tents stood, we used to observe a small building with a flag waving over it; and as we sometimes went out for a walk, we, on one occasion, turned our steps in the direction of this hill-top. It was early in the morning, and the air comparatively cool; but we found we had a difficult task to perform. At length, however, we reached the hut, and what should it be but one of the same sacred places—subordinate, however, to another much farther on, over the hills, whither companies of the poor creatures were, with vain toil, bending their steps. But all, as they passed, stopped at this hut, made obeisance outside, bowing their faces to the ground, and casting a copper coin, called a pice, or a few cowries, a kind of shell that passes for money, on a heap which had been formed by similar contributions; then came to the door, reverently kissed the threshold, made another contribution, and passed on. We preached Christ to them, and soon quite a company gathered around us, and listened very respectfully, some of them plainly acknowledging that they were committing folly and sin. Others, however, performed their devotions with an air which seemed to say that they counted it a weighty and important act they were performing. Especially I pitied the poor women, very many of whom came along while we were there, and in the actions of some of whom I observed a peculiar reverence. But it was not a reverence that refined and purified, as was too plainly shown by the shameless manner in which they often exposed themselves at the Ghat. Within this building were images and pictures; and at the door sat a faqir of the Sanyasi order, having his face smeared over with ashes, or something of similar colour, counting his beads, and muttering to himself. The uninitiated no doubt thought him a very holy man. But there were others among the pilgrims who saw through the motives of these pice receivers. It was singular, and it was lamentable, to hear men who had undergone so much labour, coming many hundreds of miles from their homes, frankly confess that they did it because others did so, and that they did not believe the Brahmans cared aught for their salvation, but only for their pice. So they believed, and yet continued in their sin. It was especially remarkable, that when we charged the people with the sin of forsaking the true God to worship idols and the Ganges, they had little to say in reply; did not seem to have a reason to offer that was satisfactory even to themselves: and when asked what their idols could do for them when God rose against them, they were generally mute, or acknowledged that God alone had power.

Daily we expostulated with them on the absurdity of attempting to wash away their sins with water, the influence of which extended not to the heart; and sometimes asked them, whether they had ever in bathing seen any of their sins coming off. Often they seemed to see that the thing was absurd, and very generally admitted that the benefit of the water reached only their bodies. Yet they were joined to their idols, and were not convinced that all their doings were utterly destitute of merit, and that the Incarnate Son of God was the only Saviour. Sometimes they insisted on the peculiar virtue of the Ganges water, and its property of keeping pure much longer than other water, and not breeding insects. This, of course, was a delusion, and sometimes we told them so; as Br. Newton gave them an account of an experiment he had made, and the result of it. At other times we told them, "Be it so—let it be capable of lasting for ages, what then? It has no power to purify the heart, and remove the guilt of sin. It is but water." This they ordinarily did not attempt to gainsay.

Thus we laboured till Saturday, the 10th of the month; and as the next day was to be the great bathing day, when all is excitement and confusion, we thought it best not to remain longer. We had delivered our message to multitudes, though to multitudes more the sound of our voices had not come. My own labours had been confined almost entirely to the Shamiana and book tent, as I felt my strength not at all adequate to farther exertion. But Brs. Caldwell and Newton, with the catechists, were frequently in the bazar, addressing those who otherwise would not have heard the message.

On the last day we had a large assembly in the Shamiana; and as the time for our departure drew near, we brought the labours of the season to a termination with special religious exercises: two of our number, in succesion, addressing the people, and exhorting them to attend to the things they had heard, and the third committing them to God in prayer, and invoking his blessing on what we had done.

I might give farther details, but perhaps I have already gone too far: and some who read may be more impressed with a sense of the tediousness of the narrative, than of the miserable condition of the heathen. If so, the fault is in part, at least, mine; but oh! that such, and all who read, might be moved by a consideration of the facts that have been dwelt upon, to lay to heart more seriously the condition of a fallen world; and to plead with God, for His own name's sake, and for the honour of His dear Son, to make bare his arm, and give his Word success, shedding abroad his Holy Spirit, and making the ends of the earth to behold his salvation.

Sabathu, May 1st.—Since writing the above, I have come thus far on my return to Lodiana The overland packet closes to-day, and I must, after briefly alluding, as I promised, to the journey from Hardwar to this place, bring my letter to a close.

We reached Saharunpur on Monday, the 12th, having spent the Sabbath at Daulatpur, a small town on the road, where we had some attentive hearers. The Word also was preached to many pilgrims, with whom we fell in as we travelled along the road. They had staid till Sabbath morning, made their great act of worship, and immediately left.

On Wednesday, Br. Newton and myself came from Saharunpur to Jagadri; and the road for miles, indeed, for a great part of the distance between those two places, was like a bazar, one continued throng of pilgrims going to their homes. When we reached the bridge at the Jumna river, Br. Newton thinking it a good opportunity to get some idea of the number of these people, counted for a few minutes as they passed the bridge, and he found that they were coming on at the rate of about eighty a minute! And this, I suppose, or something not far from it, for hours and hours; and this, too, be it observed, on *one* of the many roads leading from Hardwar all over Hindustan, and at a point sixty miles distant from the bathing place. Several hundreds of thousands, I should think, judging from such data, must have been present at the Mela.

On Friday, the 16th, we reached Nahan, a beautiful little town in the hills, the seat of government of the Sirmoor country, and place of residence of the Rajah: if I mistake not, it has been formerly noticed in some of the reports from this mission. The Rajah invited us to his palace, to have some conversation with us. We went accordingly the next day, and enjoyed a most pleasing opportunity for proclaiming the Gospel to him and his attendants. We had an audience of fifty or sixty persons. He asked many questions, and made some objections; but gave us a most full and free hearing. May the Word prove not to have been spoken in vain. In the evening we pursued our way. Spent the Sabbath at a little village called Bancthi. On Tuesday we reached Sabathu.

France: Evangelical Society.

EXTRACTS FROM THE BULLETIN OF THE SOCIETE EVANGELIQUE DE FRANCE OF JULY 15, 1847.

Translated for the Missionary Chronicle.

New and urgent applications.

.... The most striking trait in the condition of the work carried on by the Evangelical Society

of France, in the three months which have passed since the last annual meeting, is the considerable number of applications that have been made to the Committee. From all parts, but chiefly from the great centres of the Society's action, in the departments of Upper Vienne, Charente, Lower-Charente, Yonne, and Manche, requests have been made for a greater number of ministers, evangelists and teachers, both male and female. Here are some of the applications, which ought to be placed in their own words under the eye of the Christian public, that their urgency and extent may be appreciated:

"For a long time," writes the pastor of Thiat, "I have been invited by many of the inhabitants of the Commune of B— P——, to come into their midst, and there set forth publicly the principles of our religion. Hitherto I have deferred yielding to their desires, through motives of prudence, and also to prove their sincerity. The number of these persons has now become such, that I have believed it to be my duty to comply with their request, and make them a visit. On last Friday I went to B— P——. My design was not to open a regular service, but to have intercourse with the people concerning our religion, and the means of establishing it in that place. It was almost five o'clock before I commenced; it was too late for many persons, who, from the morning, had been expecting me. I had about one hundred and fifty hearers, who, knowing the difficulty we now have to obtain ministers, requested for the present only a teacher. They presented to me the enclosed petition, in which you will find the names of fifty-eight heads of families. I could promise nothing, except to visit them, and to give you a knowledge of their request. The town of B— P—— is very important and very wealthy. The moment is favourable for placing there a good evangelist-teacher, if it is possible for you to procure one.

"As to Thiat, God be praised! everything goes on very well. Many souls have begun to be serious; the church is well attended, though in this season less numerously than in the winter; but notwithstanding this diminution, we can easily count two hundred persons at the service on Sunday morning."

"You cannot have forgotten," writes the pastor of Villefavard, "that a certain number of the inhabitants of the Commune of D—— have, for more than a year, made a request for a Protestant pastor. It was difficult then, as it is still, to answer favourably their request.

"The desire to have a school for the reception of children, and directed by a Christian teacher, has been strongly expressed. I am well assured that an evangelist-teacher placed in this Commune could accomplish great good. We have visited within the last few days seven hamlets, all somewhat distant from the town; in which we have found from sixty-five to eighty children, aged from seven to fifteen. Their parents are all anxious to see the school established near them. That which induces me to press the opening of a school in this place is, that I could then, with your permission, conduct public service there at the same time. The inhabitants have shown a good will towards building a church; in the meantime, we could hold service in the school-room; and as the hamlet in which the school would be opened is but a short league from Villefavard, I could go there sometimes to preach on Sunday, and return to preach here. This hamlet would then become connected with Villefavard."

"I have already spoken to you about the Commune of S——," writes the evangelist of Matha. "Judging from what I have seen and heard, I am convinced that, if the Lord should send the necessary instrumentality, this Commune would become attached to the Gospel. To obtain this result, it is requisite to place there an evangelist-teacher. If a married man were there, one possessing some experience, in a few months the school would contain more than a hundred children; the Commune of S——, with the hamlets that depend on it, contains at least twelve hundred souls. You have placed teachers at Saint-Jean and at Migron, and in other Communes, which certainly do not offer the same prospects of success as that of S——. I beg you therefore to have the goodness to take this request into serious consideration.

"On Friday last, although I had not previously notified the inhabitants, I had a numerous meeting at S——, where some persons accompanied me from the Church of Breuillat. On last Sunday, the same crowd came to the meeting. Thus, with a good school to receive the children, and with a meeting for prayer keeping equal pace, see, with the blessing from on high, that which would bring both parents and children to the Gospel! It is with great joy that I have marked the turn which things have taken in this Commune, where my labours now meet with greater encouragement than at any former time."

In order not to multiply too many extracts, which all resemble one another in the object of their request, the Committee would content themselves with stating here, that for a long time two schools have been anxiously requested in each of the two stations of Auxerre and of Villeneuve-le-Roi; that the stations of Aillant and of Saint-Jean-d'Angely, which already possess schools for boys, request that schools for girls may be established; and finally, that at the stations of Mansle, Dunkerque, and of Saint-Lo, the opening of evangelical schools is earnestly called for.

The following passages from the correspondence of some of the agents of the Society, will show that teachers are not the only workmen which are earnestly requested of the Committee. On every side they ask with equal urgency for ministers and evangelists. See what one writes within a month, the pastor in a town of the department of Dordogne:

"Our dear brother M. M . . ., whom we have had the pleasure of having with us for a short time in this country, will be able to speak to you of a work of evangelization which has been in progress for about six months in the environs of B——, in the city of C——. It is an interesting work. But we seem to be on the point of having to abandon it. Until now it is in the week, the evening, when we hold our meetings, attended by fifty or fifty-five persons. But the long days have come; the labourers are at work until eight o'clock in the evening, and they wish to go immediately to bed, so as to rise at an early hour in the morning; it is impossible then to hold our meetings in the week. They must be held on Sundays; but on that day we are engaged from morning until the evening with services in our churches. On the the other hand, I am well convinced that an interruption of the work at C—— may seriously injure it. The adversaries will sing of victory, and the friends will run great risk of being discouraged. Can you not then send to us an evangelist, for the time being, say for five or six months, until the long evenings return? With an evangelist on the field of labour, the work would be extended. Many surrounding towns and hamlets want nothing better than to have the labours of an evangelist. But we have already so much to do with our church of B——, that it is impossible for us to go everywhere. We have been compelled to neglect many points, where desires have been expressed to hear the preaching of the Gospel. An evangelist is for us an indispensable necessity. I beg you to bring my request before the Committee, and send me a reply as soon as possible."

If from the department of Dordogne our readers will transport themselves into that of Manche, they will find there wants still more pressing and extended.

Of this a proof is given in the following communication, addressed quite recently to the Committee by M. Malherbe, the pastor, who directs the station of Saint-Lo:

"I find myself charged with duties which it is beyond my strength to fulfil, as you will see from the following details:

"1. Saint-Lo, which ought not in any case to be neglected, and where I have still an excess of occupations, occasioned by the establishment of a school;

"2. Coutances, which requires at least two services a month, of which one is on the Sabbath;

"3. Granville, where, during the season of the baths, it is necessary to hold a service once a fortnight, on the Sabbath;

"4. Arranches, an important post;

"5. Mont-Saint Michel, of which the Protestants have lately addressed a petition earnestly setting forth their spiritual wants;

"6. Finally, the Protestants of Chefresne, who beg me to visit them sometimes while they are without a pastor.

"You see, gentlemen, here is work for three or four ministers."

Additional statements are made, for which we may probably find room in the next number of the Chronicle, and then the paper closes with the following remarks:

The work of the Evangelical Society of France has perceptibly advanced, then, since the annual meeting; this is an indisputable fact, and it is one which proves that the Lord has not left us without his blessing. His blessing rests in like manner upon the two Normal Schools, which contain now fifty-five pupils, and from which have gone forth since April last, thirty-three male and six female teachers. These two institutions answer then more and more, and better and better, the end for which they were founded.

God grant that, in the midst of such visible and constant tokens of his merciful interposition on behalf of labours undertaken for his glory, his children may feel themselves animated in favour of these labours by a sympathy, which shall also manifest itself in a visible and constant manner! God grant, moreover, that the evidences of this sympathy may not be longer delayed!

Mission House: New-York, October, 1847.

RECENT INTELLIGENCE.

AFRICAN MISSION.—A letter from the Rev. H. W. Ellis, of June 29, 1847, mentions the death of the Rev. James Eden, the pastor of the Presbyterian Church at Monrovia. He was formerly of Savannah, Geo., but for a number of years he had been a citizen of Liberia; and he was always, we believe, much esteemed and respected as a minister of the Gospel. Mr. Ellis' letter mentions his removal incidentally, not giving any particulars, which we presume must have been communicated in letters that have not yet come to hand.

Letters from Settra Kroo and King Will's Town have been received, dated to the 12th of June last. Mrs. Conelly speaks of their missionary labours and prospects as continuing without any important change, the school having twenty-three scholars, and Mr. Connelly preaching at the stations and neighbouring places as he has opportunity; but she writes in a discouraged tone, because none seem willing to join them in their arduous work. She says, "In all probability, brethren, it will be necessary for Mr. C. and myself to visit America during 1848, should we be spared to see it. Our health demands it now, but we cannot leave. We look around us at times, and wonder from what quarter help will arise. Alas, for our mission! No one seems willing to deny himself, and take up the cross of coming to Africa. By reason of this, the two now on the ground must inevitably fall ere long. My heart is pained. Alas, that Christians feel no more their individual responsibilities to this deplorably destitute country! But perhaps the purposes of God are not yet fully ripe in regard to this land. The Lord reigneth, we will hope in him, and go forward."

On the 10th of August last, in the ship Madonna, Captain Lawlin, Miss Louisa Coke embarked for the station at Settra Kroo. She is a coloured woman, who has lived for several years in the family of a much respected minister of our church in Cincinnati, by whom, and by some friends equally judicious in Virginia, to whom she is well known, she has been highly recommended as a Teacher and Assistant in the mission. We trust the blessing of God will accompany her and all her efforts to do good.

SIAMESE MISSION.—A letter from the Rev. Samuel R. House, M.D., dated at Bangkok, March 22, 1847, mentions the safe arrival at that city of the Rev. Mr. and Mrs. Mattoon and himself, where they were cordially welcomed by the missionaries of the Baptist and the American Boards. Their voyages were tedious, but comfortable, and they were all enjoying excellent health. Dr. House says, "The prospects of the missions here are decidedly encouraging. The door for labour is wider open than ever, and there is an increasing demand for Christian books, and increasing dissatisfaction with the absurdities of their religious system. Many high in rank are on very friendly terms with the missionaries, and the Gospel may be preached in the very shadow of their pagodas."

CHINA: NINGPO MISSION.—Letters have been received of dates to the 4th of May last. The Rev. R. Q. Way mentions the admission to the church of Ako, one of the pupils in the school, and the serious impressions of another. He writes, "We have now four chapels in the city opened every Sabbath, and some of them during the week, for Chinese service. Mine was opened for the first time yesterday, with quite a large audience. Apoo, one of the baptized converts, assists in the distribution of books, and also in speaking to the people. The general state of our

mission is, I think, very encouraging. Would that we were more faithful and zealous in the work of the Lord!"

China: Canton Mission.—From a letter of the Rev. W. Speer, of May 22, 1847, we learn that the general aspects of the mission were nearly the same as at the date of the letters acknowledged in our last number. There was still a very unsettled and excited state of feeling among the people of Canton, which, while it continues, will prove altogether unfavourable to missionary labours at that city.

India: Lodiana and Furrukhabad Missions.—Letters have been received from brethren connected with these missions, dated to the 8th of June, which represent their missionary work as making the usual progress. We regret, however, to learn that less hope was entertained of Mrs. Scott's recovery, and that her physician had advised her to make a voyage at sea. Mrs. Nundy was also suffering from sickness.

France.—On a preceding page we have given some extracts from the last official paper of the Evangelical Society of France, which deserve the attention of our readers.

It is stated that the debt of the Society, on the 15th April, was 26,260 francs, and the Committee were obliged at once to make engagements involving an outlay of 50,553 francs.

The Directors of the Society express a strong desire that contributions in aid of their work should be made in the early part of their fiscal year, inasmuch as their heaviest expenditures fall on the first months. And they quote the example of the Macedonian Christians, who were commended not for the comparative richness of their gifts only, but also for the promptitude of their benevolence.

INDIAN MISSIONS.

Extracts from the Report of the Corresponding Secretary, to the Executive Committee, of his visit to the Indian Missions of the Board.

Concluded from page 138.

Iowa and Sac Mission.

On the 26th of May, early in the morning, I left Bellvue, and in company with Mr. Bloohm, set out for the Iowa and Sac Mission. We crossed the Missouri river by swimming our horses beside a canoe. Our road for fifty miles was in the State of Iowa. Forty miles of this distance was a level prairie, being a continuation of the river bottom, the bluffs on the one hand, and the timber of the river on the other, being each from four to eight miles distant. The road then led up the bluffs, and for seventy miles over rolling prairies, interspersed with timber, and crossed by numerous streams, the tributaries of the Missouri. For fifty miles in the State of Iowa, and seventy miles in the State of Missouri, the land is as rich as land can be, and the crops, especially of corn, most abundant. At Iowa Point we crossed the river to the Indian country, and at two o'clock P. M., on the 28th of May, reached the mission. Mrs. Hamilton and Mrs. Irvin were both confined to their rooms with chills and fever, the others were all well, and all were much rejoiced to see me.

I spent some time in the school, and found the scholars attentive to their lessons, well behaved, and quite promising in their appearance. At first the confinement of the school was very irksome to them, and a number left, whose places were supplied by others. Their number has varied from twenty-five to thirty, and the most of those now in the school have become quite attached to this new mode of life. I spent the afternoon in conversation with the missionaries, in order to obtain a full knowledge of the state of the mission.

On the 29th, I went over the farm with Mr. Irvin, and found it more extensive than was necessary for the institution. It was in good order, and the fences good. I examined the house carefully, and found the plan was well adapted for a boarding-school. The site is not the best selection, and there has been expended on the building some worse than useless labour, for ornament. The house, however, is convenient and spacious, and considering the substantial manner in which the work has been done, and the goodness of the materials, it has been cheaply built. I found several discouraging circumstances existing.

As I passed up the river to Bellvue, I saw White Cloud, the principal chief of the Iowas, and a number of his people. I had met him at

New-York, and he appeared now to be glad to see me. But he began to complain of the missionaries, saying his people did not like them, that they were doing no good, and he wished me to take them away and send others. I expressed much surprise at his complaints, and reminded him how much he esteemed them when I last saw him; that as to taking them away and sending others, that was no easy matter, for it was but few who were willing to go as missionaries to the Indians; that if they were doing no good, the fault might not be with them, but with his people; but that I would be at the mission next week, and get him and the other chiefs and the missionaries together, and hear everything they had to say. When I reached the mission, I found that he and most of the men were gone to visit a neighbouring tribe thirty miles distant. On inquiry, I found that the hostility of White Cloud was not of long standing, and that it was caused by the influence of those hostile to missionary operations. No-Heart, the chief who, two years ago, made a speech in the General Assembly at Cincinnati, continues the fast friend of the mission.

Another discouragement is found in the lawless disposition of some of the tribe. For a year past neither calves nor hogs can be preserved on the farm; and if a cow be found out of the pasture, they kill her also, and make a feast for themselves and neighbours.

The disposition of this people to steal gives the missionaries a great deal of trouble, for they have to keep everything under lock and key. Their real poverty and distress, and their disposition to beg, make it often difficult to know what ought to be done. Many of them are old and poor, and often really suffering for want of food, and are satisfied and thankful for any kind of broken victuals. Where corn and bacon are so cheap as they are here, a great amount of suffering can be relieved at a small expense; but much judgment is required to prevent them from looking to the mission, instead of their own labour, for a support.

In the midst of these difficulties there is much of encouragement. The attachment of the children both to the school and to the missionaries, with the blessing of God, ensures the final success of these missionary labours. The distinction between the children now in the school, and the wild Indians, as they are called, is most marked already. It will not be long before they can have thirty, or, if wanted, forty Iowa children in the school, who will be permanent scholars. A few years' training, with God's blessing upon their labours, will make such a change in these children, that through their powerful agency the present difficulties must disappear. These youth and children will soon be educated men and women, and thoroughly trained in habits of industry, and prepared at once to occupy and cultivate their own rich soil. This tribe, and the adjoining tribes, will then see what their own Indian children can do, and the example will be irresistible. Nor will this school and mission bless this small tribe only. The house is large, and will accommodate numbers from the adjoining tribes. The Chikapoos, Osages, Potowatamies, Sacs and Iowas, will all be made to share in its blessings. Even now there are in the school two Osage children, one Otoe, and application has been made for a Potowatamie. The duty of the Church, therefore, is plain, to go forward with this mission and fully to sustain it, at the same time using all suitable means to remove present difficulties, and induce a right state of feeling; and above all, giving thanks to God for the efficient agency growing up within the walls of the school, and praying for his blessing on the hearts of these youth and children.

Sabbath, 30th May.—In the morning I talked to the children on their duty and their privileges. Mr. Irvin repeated what I said in Iowa to those who did not understand English. It was encouraging to see how their countenances would brighten up when a new thought which they understood was presented to their mind. At eleven o'clock public worship was held, and the sacrament of the Lord's Supper administered. There was something very affecting in attending to this solemn ordinance in the wilderness, with the children of the school as quiet and orderly spectators. The afternoon was spent in conversation on the nature, obligation, and divine appointment of Foreign Missions, reading the Bible and prayer.

The missionaries both speak the Iowa language fluently, and Mr. Hamilton has studied it grammatically, and reduced it to writing. Every opportunity is taken to communicate religious instruction publicly and in their lodges. Portions of the New Testament, a selection of Hymns, and some elementary books have been printed, and a Grammatical Synopsis is now in the press.

On Monday, after attending to various matters of business, we made a visit to the Sac village. Although this tribe contributed largely of their annuities to build the school-house, and improve the farm, they have hitherto refused to send any of their children. The village consists of a number of bark lodges, each large enough to hold from thirty to fifty persons. All the men but one, and most of the women and children, were gone to a neighbouring tribe on a visit. This was one of their leading men, and he was sitting on a red blanket at the door of his lodge. When I was introduced to him he threw me a red blanket, on which I sat down beside him. I talked to him about their children coming to school. He said it was of no use—

he had followed Indian customs all his life, and would do so till he died, and he thought it best the children should do so too. Instead of reasoning with him, I gave him an account of the powerful Indian tribes I had just visited, and described their schools, their houses, their farms and cattle. He soon became deeply interested, listened to every word, and then looked to the interpreter. He replied that this was all new to him, but he could say nothing now, as he was alone, and they decided all these things in council. I then told him that the kind ladies of our churches had sent a supply of clothing for the Sac children, expecting they would be in the school. That although they were not in the school, we would give the children the clothing, as it was a pity they should suffer because their parents and principal men had such dark minds; that their chiefs might divide it as they saw proper, and I hoped the Great Spirit would open their minds to do what was right. He was much softened, and said he would tell all this to his chief as soon as he came home. We then shook hands cordially, and parted.

In the afternoon I went with Mr. Hamilton and the boys of the school to visit the Iowa village. We met with but few men, but the women were mostly at home, who conversed freely about religion, and the benefit of the school to their children. On this visit the boys showed in various ways their strong attachment to Mr. Hamilton, and that they are beginning clearly to appreciate their advantages.

We were all sorry that my visit was made when these tribes were absent. Much was hoped from my visit to the Sacs, but they were gone. I wished also to have met all the Iowa chiefs, but they too were absent. The providence of God directed these things, and with him we must leave the results.

On the 1st of June I bade farewell to the mission, and set out on horseback for St. Joseph's, on the Missouri river, twenty-five miles distant, Messrs. Irvin and Bloohm in company. In crossing Wolf Creek the horses had to swim, and both my companions got wet. I was more fortunate, for I drove my horse over, and crossed myself, though with some difficulty, on some drift wood. On reaching St. Joseph's, I found that a steamboat had left a few hours before. With some difficulty and delay, another gentleman and myself got a conveyance to take us to Weston, thirty miles, by day-light next day. Our night ride was not without danger, for the woods were close, the night cloudy, and the roads not good; but God took care of us, and we reached Weston by day-light, and found a steamboat preparing to go down the river.

My face was now set homeward in earnest, and with much thankfulness for past mercies, I looked forward without anxiety to the close of my long journey. On the 4th of June, at St. Louis, I received letters from the Mission House and from my family, the first I had received since leaving home in March. Sabbath, the 13th, I spent in Pittsburgh, and in the evening, in the First Church, at the request of the Rev. Dr. Herron, gave a short statement of my visit. On the 16th I reached home, after an absence of twelve weeks, and a journey of six thousand miles, one thousand of which was made on horseback, chiefly in the Indian country.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN AUGUST, 1847.

SYNOD OF ALBANY. *Pby. of Troy.*

Still Water ch ann coll, 79 75, mo con colls, 27 38 — 107 13

SYNOD OF NEW-YORK. *Pby. of North River.*

Marlboro' ch. Mrs E Cosmants, 1 50, Mrs Jagger, 2 50, sundry persons, 5 87; mo con coll at West Neighborhood, 1 37; Wappinger's Cr. 15 00 — 26 24

Pby of Bedford.

Mount Pleasant ch — 10 70

Pby. of Long Island.

Huntingdon ch — 23 62

Pby. of New-York.

Madison Av. ch mo con, 6 42; Sab. sch. to ed. *John D. Wells* in China, 6 25; Brick ch mo con, 2 30; Manhattan ch mo con colls, July and August, 5; Duane-st ch mo con, 2 79; Chelsea ch mo con July, 12; N Y 42d st ch mo con, 7 85; 1st ch mo con. 27 60; Rutgers-st ch, 27 85 — 98 06

2d Pby. of New-York.

Scotch ch mo con — 48 04

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Liberty Corners ch — 23 33

Pby. of New-Brunswick.

Princeton ch. Queenston Sab sch. 2; New Brunswick 1st ch Sab sch in part to ed *Hannah Scott* and *Robert Birch*, 30; Freehold Village ch mo con colls. July and August, 18 — 0 00

Pby. of West Jersey.

Mount Holly ch, 14 71; Columbus ch, 1 70 — 16 41

Pby. of Newton.

Belvidere ch Sab sch 1 00

Pby. of Luzerne.

Mauch Chunk ch juv mis soc to ed *Maria B Salkeld* 20 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila. 6th ch mo con colls. 93; Phila. 10th ch. 'a friend,' 100; Phila. 2d ch. Mr Torbert, 5 203 00

Pby. of New Castle.

U. Octorara ch. in part, 30; Coatesville ch. in part, 20; Oxford ch, 'a lady,' for sup. of bazar sch at Futtehgurh, 30; Newcastle ch. J H Baird, in part to ed *Thomas D Baird* at Futtehgurh, 10; Fagg's Manor ch, Master A Hamilton, (the fruit of self-denial) 44 cts. 90 44

Pby. of Baltimore.

Georgetown, D. C., Bridge-st ch juv mis soc to ed *Robert Taylor Berry* in China, 20; Broadway ch, Baltimore, 20; Alexandria, Va. 1st ch Sab sch, 19 05; Baltimore 2d ch, Rev Dr Green, bals. 12 50; Baltimore, Franklin-st ch mo con colls, 34 02; A B C, 4 129 57

Pby. of Northumberland.

Mifflinburg ch. addl. 12; Hartleton ch, in part, 10: Milton ch, 17 39 00

SYNOD OF PITTSBURGH. *Pby. of Ohio.*

Chartiers ch 20 00

Pby. of Allegheny.

Upper Bull Creek ch, 7; Muddy Creek ch, 3 10 00

SYNOD OF WHEELING. *Pby. of Washington.*

Washington ch ann coll. 78 16; mo con colls. 51 19; West Liberty ch, 35; East Buffalo ch, 5 169 35

Pby. of Steubenville.

Harlem ch, 10; Centre Unity ch, 5 12 15 12

Pby. of St. Clairsville.

Beech Spring ch 35 00

SYNOD OF CINCINNATI. *Pby of Miami.*

Springfield ch, children of Maternal Assoc. in part to ed *Belinda Galaway* 10 00

Pby. of Oxford.

Oxford ch, bal. 5 84, Mrs Luke, 1; Venice ch, 14 40; Bethel ch, 6 25; Lexington ch, in part. 6 87; Harmony ch. in part, 10 44 36

SYNOD OF INDIANA. *Pby. of Vincennes.*

Terre Haute 1st ch, 25 50, Sab sch, 1 50 27 00

Pby. of Madison.

Church at Pleasant P. O., Switzerland Co. 10 00

Pby. of Indianapolis.

Greensburg ch, in part, 22 50, Sab sch for sup. of Rev John C Rankin and Rev James Wilson, 10 09; Shelbyville ch, in part, 12; Rushville ch, 9 88 54 47

SYNOD OF N. INDIANA. *Pby. of Logansport.*

La Fayette ch 8 10

Pby. of Lake.

Valparaiso ch for sup of Rev H A Brown 7 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Greenville ch 6 45

Pby. of Rock River.

Galena South ch 22 00

SYNOD OF VIRGINIA.

'A friend to missions,' 1; Mrs Margaret Cabell, 1; 'a friend to missions,' 1; Ballsville, Va. 'a lady,' 2 5 00

Pby. of West Hanover.

Bethany ch 10 72

Pby. of East Hanover.

Smithfield ch, 10; Nottaway ch, 20, ladies of, bals. in full to con REV. THEO. PRYOR l m, 10 40 00

Pby. of Montgomery.

Mt. Carmel ch, Danville, Va. 7 65; Mrs. Col. Claiborne, 5; Salem ch, 30 42 65

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Snow Creek ch, 2 48; Spring Garden ch, 37 52; Bethlehem ch mo con, 5 45 00

SYNOD OF MEMPHIS. *Pby. of Arkansas.*

Fort Gibson ch mo con 4 00

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Port Gibson ch mo con, 12; L. F. S. 50 cts.; Jackson ch. mis soc. 20 47 32 97

Pby. of Louisiana.

Plaquemine ch, 20; Sab sch for building ch at Ambala, N. India, 17; New-Orleans, Lafayette Square ch mo con colls. June, July and August, 70 80, Sab sch, 44 65 152. 45

LEGACIES.

Washington Co. Pa. exs. of William Wallace, dec'd, in full 500, less collateral inheritance tax, 12 50—487 50; Cold Spring, O. bequest of James Black, dec'd, for missions in N. India, 76 563 50

COLLEGES AND SEMINARIES.

Union Theo. Sem. Va. mo con 15 35

MISCELLANEOUS.

'A lady,' for Ottoe and Omahaw mis. 500; 'a lady,' for Ottoe and Omahaw mis. 500; 'a lady,' for China mis. 500; 'a lady,' for China mis. 500; 'a friend,' for missions in N. India, 1000; 'friends in Mass.' 5: 'a lady,' for Colporteurs in France, 3; Mrs Mary Hulick, 3; Quincy, Pa., J D Harris, 94 cts.; Lower Merion, Pa. 'the earnings and offerings' of a mother and six children to assist in building a ch at Ambala, N. India, 25 3036 94

Total, $5273 97

DONATIONS OF CLOTHING, &C.

The ladies of Steel Creek ch. S. C., one box clothing, 17 00

Female mis societies of Georgetown and Fairfield chs. Pa., one box clothing 45 69

'A lady,' one box containing fifteen ladies' garments, and twelve towels ——

Ladies of Newark 2d ch., one bundle containing twenty-one boys' and girls' garments ——

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasu r of the Board of Foreign Missions of the Presbyterian Church in the United States of America, t be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XV. OCTOBER, 1847. No. 10.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

SYNOD OF BUFFALO.

THE action of the Synod of Buffalo in relation to Domestic Missions will be found below. This Synod met in the City of Buffalo on the 18th of August, and continued its sessions for two days. The number of ministers and elders, in attendance was perhaps larger than usual, and the whole meeting was harmonious and exceedingly interesting. The brethren composing this Synod are, generally, not only men of talents, and in the vigour of manhood, but they are *tried* men, sound in the faith, and ready for every good word and work. All their deliberations seemed to have a direct bearing on the purity of the church, and the spread of evangelical truth. Besides the usual business of Synod, there were presented two very able reports on parochial schools, and catechetical instruction. These reports elicited considerable discussion. The evening of the second day was devoted principally to the subject of Missions; addresses were made, and much interest was manifested on this important subject; there seemed to be a determination on the part of the ministers, to exert, *individually*, their influence in advancing this glorious cause; and may we not hope, with the blessing of God upon their efforts, something effectual will be done, to sustain their own feeble churches, and send the Word of Life to perishing millions? The reports of the missionaries to the Synod were well calculated to encourage the hearts of the brethren, and urge them onward in this work. Within the bounds of this Synod, are about one thousand Hollanders, who are dependent upon one of our missionaries for spiritual instruction, and it is an interesting fact, that within the last year, this devoted missionary has gathered a church of about *ninety* members of his own countrymen, at a settlement near Pickleville, which church is now in connexion with the Presbytery of Steuben. It was the privilege of the writer of this, some three weeks since, to be present at a meeting in the city of Rochester, held by this missionary among his own countrymen, and never can he forget the solemn and interesting scene then witnessed. There were present between two and three hundred, dressed in their own native costume, who gave the most marked attention to the Word preached in their own language. As the minister proceeded to discourse from the words, "I know that my Redeemer liveth," and to speak of the evidences of personal religion, and of the Saviour's love to sinners, the whole audience were melted to tears. Never have I seen a people more affected under the preaching of truth, and at the same time so thankful, that in this new world, they could listen to the Gospel preached in their own native tongue. To meet the wants of these, and of others who come to us from abroad, and to supply the destitutions all around them, the Synod adopted the following paper, as expressive both of their gratitude for the efficient aid rendered by this Board, and their determination to render efficient aid to it, in its future operations.

Action of the Synod.

The Synod having heard the Rev. Mr. Happersett in behalf of the Board of Domestic Missions, *Resolved*, That while we rejoice in the increase of collections in our churches, in aid of the Board of Missions during the past year, at the same time we feel constrained to say, there is a demand upon us for not only continued, but *increased* effort to promote this cause; and that, not only in view of the ability of our churches to contribute, but also in view of the substantial aid we have received from this Board. The Synod record with gratitude that many of our churches, which are rapidly increasing in number and influence, have been founded and sustained by the efficient, and judicious patronage of this excellent Board. Many of these churches we believe will soon cease to need aid, and in the course of a few years will repay all that they have received, and become in future time, efficient auxiliaries to this great cause. A great part of Western New York, so far as our denomination is concerned, is missionary ground, which should be occupied; and it is both the duty and the privilege of the Presbyterian church to occupy it.

And we believe, with the blessing of God, the efforts of our Board of Missions will be abundantly successful; and that the manifest blessing of God, in our progress during the past five years, affords abundant encouragement to future efforts. We therefore most earnestly recommend to all our churches to increase their efforts to aid the funds of the Board, and to continually implore the divine blessing upon this most important agency of our beloved Zion.

In connexion with the foregoing, we publish here a short extract of a letter from one of our missionaries, belonging to this Synod, alluding to their meeting, and suggesting some thoughts worthy of consideration.

Ed.

Last week our Synod held its annual meeting in the city of Buffalo. The Synod was occupied principally with the subject of parochial schools, pastoral visitation, and catechetical instruction. We listened with pleasure, and I trust with profit, to an address from the Rev. Mr. Happersett, on the subject of Domestic Missions. We feel that this is a subject of very great importance, yet I well know, that our churches are not sufficiently awake to it, and that among both ministers and people, there is too much practical indifference and apathy in regard to the extension of the influence of the Gospel through our land. In *feeble churches*, themselves existing by means of missionary effort, there is sometimes a feeling that they can do *so little* for the cause of missions, that it is hardly worth the while to attempt *anything*. This is certainly all wrong. He to whom but *little* is given will not be required to give account for the use of much. But wo unto him who stubbornly refuses to do a *little good*, merely because *he thinks* he cannot do *more* than *a little*.

Letters from Missionaries.

Florida.

The following report from a missionary near Tampa Bay, on the Gulf of Mexico, contains some facts that may be interesting to our readers. It is a region of country which greatly needs the means of moral and religious instruction. Our missionary there has many serious difficulties with which to contend. He has laboured hard, and endured no small amount of suffering. We trust he is doing good, and will yet be permitted to rejoice in the fruit of his labours. Ed.

From Manattee River.

Since my last report I have preached constantly, conducted the Sabbath school, and circulated about *one hundred* volumes of religious books, with between *five* and *six thousand* pages of religious tracts. We have also had better attendance on the Sabbath, and sometimes have witnessed a good degree of solemnity. One individual has been for some time under serious impression, and we hope is savingly wrought upon by the Spirit of God. Another, who has formerly been an opposer of the truth, is now a regular and solemn listener every Sabbath, and is evidently anxious about the salvation of his soul. Some others are serious. I hope this may indeed be the beginning of a more abundant manifestation of the power of divine truth. But I am still in the midst of many discouragements. Some, from whom I should expect help are cumbered with cares. From some I am shut out. Numbers excuse themselves from public worship, because we meet in a private house. How much sincerity there is in this excuse, I am unable to say, but I am very anxious it should be removed, and a convenient house erected on the foundation of the one we had commenced, and which was blown down by the hurricane last fall. Thus far I can get no more help, but if by the most rigid economy, I can manage to hire a good labourer for the space of six months, I will trouble no one with further solicitations. This may sound very strangely in higher latitudes, but it is the experience of others, as well as myself, that the Gospel must be preached here in much self-denial. I have no expectation of ease or endowment. The most I look for in these matters is, to get a permanent and convenient place for worship, and then support myself mostly by my own labour. The coloured population, from whom I can expect no aid, will form an important part of my charge, and the encouragement to labour among them, is not less than among the whites. With all their ignorance and error, they are not harder to be won over to Christ, than the refined and conceited worldling. True, they require much plainness, much patience, and untiring perseverance, and the best results would perhaps be little valued, by those who admire only the polished and graceful. But I trust the Good Shepherd numbers among them many who worship him in spirit and in truth.

An opening for doing good, and receiving good, by persons in feeble health.

I wish it were more generally known that here, in these remote regions of Florida, is an opening, both for ministers and private Christians, predisposed to consumption, to do much good, and at the same time benefit themselves, if they do not delay until the disease has become utterly incurable. The climate in the interior, and western part of southern Florida, is very favourable to persons of weak lungs. The western coast, immediately on the Gulf of Mexico, is preferable, and the farther south the better. The atmosphere here is peculiarly mild, and pure; frosts few and generally very light. Among the inhabitants are many professional men, as well as mechanics and labourers, who came here in very bad health, but are now recovered, and seldom have any further symptoms of phthisis. Transient visitors also have, in many instances, received great benefit, but it is much better to remain at least a winter and summer. Almost all allege, unhesitatingly, that these pine woods settlements, in the region of Tampa, are more healthy than any other place they have ever known. And the expenses here are perhaps as light as in any other portion of the South. Persons able and disposed to labour, can find employment. Ministers who are not too weak to take free exercise, and travel through the country, visiting the scattered families, and preaching short discourses to small collections of people, distributing tracts, &c., might in this way improve their health much faster, and at a cheaper rate, than if they were to sit down in ease and luxury. In this manner they might spread the Gospel, where otherwise it will seldom be heard. True it is, they might meet with ignorance, poverty, and privations, as our Saviour did, in going through the cities and villages of Judea, and the coasts of Tyre and Sidon. But what our Saviour has himself done, so perseveringly, surely the disciple should not shrink from doing for at least a little season. And if this should not prove so lucrative and pleasant as some other employments, it would certainly be less expensive and debilitating than the close air, and rich viands of the sumptuous boarding-house.

FROM A MISSIONARY AT PENSACOLA.

Much reason for gratitude to God.

Since I last reported, *eleven* have been added to the communion of our church, *nine* of whom were received on the confession of their faith. Our Sabbath school, Bible class, weekly prayer meetings, monthly concert, etc., are all kept up with interest. The state of feeling among the people is good; they are united and affectionate among themselves, and kind to their minister. The pastoral relation has lately been constituted between us, under very auspicious circumstances. Our community is still much interested on the subject of religion. Those who have united with us, since the commencement of our exertions here, generally give unquestionable evidence that they have experienced a genuine work of grace. Some, in regard to whom, from previous character, we had many fears, afford us delightful evidence that they are soundly converted. Upon the whole, we have most abundant reason for gratitude to God, in return for his mercies to this people. I have reason to bless God for having directed my footsteps hither, very contrary to my own calculations: the people have reason to do the same. And we both have reason to bless God for the help which the Board has afforded us, and which has enabled us to continue our exertions, until God has blessed them to the establishment of an interesting church of the Lord Jesus Christ, which, I trust, will exert an influence, not only at home, but through the navy and other shipping visiting our port, will make that influence felt in the distant "isles of the sea," and other dark places of the earth, that are full of the habitations of cruelty. . . .

Delaware.

FROM A MISSIONARY IN KENT COUNTY.

Prospects encouraging.

The condition and prospects of our church have never been so good, since I have known the church, nor indeed for a quarter of a century, as they are now. For several months our congregations have been larger than I have ever known them, and at this time there is a general, and deep seriousness prevailing. Several have applied for admission into the Church, and others manifest an unusual degree of interest on the subject. Prejudice against our doctrine and order is giving way, and we are gaining daily in the sympathies, and confidence of the people. I attribute this favourable change, in no small degree, to the sale and distribution of the books of our Board of Publication. Others, I doubt not, with the blessing of God, would reap a similar advantage from the use of the same means. Owing to the misconceptions of our doctrines, it is necessary that some effort be made to correct the false notions, which have so generally prevailed in the minds of those, who have not been in the habit of hearing them explained from our pulpits. These books will be read more generally, and with much more interest, than might be supposed. One of

the colporteurs of our Board returned a few days since through this place, after an absence of five or six weeks in the lower part of the peninsula, having sold in that time *four hundred dollars* worth of books. This is bread cast on the waters.

Our Sabbath schools are also prospering. Through the benevolence of Dr. C...., of Newcastle, and a donation from the Sabbath school of the North Church, Philadelphia, we have provided the Sabbath school in Smyrna with a library of two hundred volumes, of the books of the Sunday School Union.

New-Jersey.

FROM A MISSIONARY IN ATLANTIC COUNTY.

Extensive destitute missionary field.

After my appointment to this field, my earliest possible attention was given to exploring the country around this village, which contains the only Presbyterian church in the county. This examination has resulted in the opening of three others places of preaching, six, twelve, and sixteen miles distant, so that they will have preaching every other Sabbath. At two of these places there has hitherto been no Presbyterian preaching, and at one of them only occasional preaching of any kind. At the third place, where they had no regular Sabbath preaching, and where, on the first Sabbath, the boys were found playing at a game of ball, there was soon a Sabbath school organized, which, in a short time, in teachers and scholars, numbered *sixty-five* souls. The Sabbath school at this place increased in interest, and the attendance on preaching, and the interest manifested by non-professors in the prosperity of the Church, have been very encouraging. The Shorter Catechism has been introduced into the Sabbath school and Bible class, and cheap religious periodicals have been put into circulation. The ladies have formed a missionary benevolent society. A juvenile society has been formed, which will cultivate a missionary spirit among the young. A visit of a committee of Presbytery was made by two excellent brethren, who preached during three days, and their visit was evidently attended with good results. Several persons seemed to be deeply convinced of the evil of sin, and their need of a Saviour, and a few begin to hope, with trembling.

Looking beyond this feeble church struggling for existence, there is a field wide enough, and sufficiently encouraging, to call forth the sympathy, the prayers, the efforts, and the contributions of Christians. The pines of New Jersey may be called a wilderness, but not altogether a desert, for there are, morally and physically, some fertile spots, and if they have not yet brought forth sixty or a hundred-fold, it is owing mainly to the entire neglect, or imperfect manner of cultivation. Although ignorance, Sabbath desecration and vice may be found, there may also be found an increasing desire for education, a readiness to hear the Gospel, and many truly pious persons, with others who are anxious for the more regular, and frequent enjoyment of the means of grace. The kind attention of the poor to the missionary, and the hospitality of the more wealthy, evince a respect not merely for the messenger, but for the message of truth, and the Divine Master.

The December Chronicle of 1844 contains an account of the general features of the *Pines*. A few additional facts, of another character, will enable any one to answer the question: *Has the Presbyterian Church yet done its whole duty in this field?* From the nearest Presbyterian Church in the south, nearly fifty miles distant, to another strong church in the north, you may travel more than *one hundred miles*, through a district from *twenty* to *twenty-five* miles wide, and will find on the way only *this* and one other missionary church. It is true, other denominations have done something, but even they being judges, there is room for more missionaries without the least interference. The only system which will supply the present spiritual wants of this people, for a time at least, is the itinerant. Surely no good sound Presbyterian will hesitate to do his part in sustaining, this only mode of having the Gospel preached to the poor, of this sparsely settled country. About ten miles north of this place, and nearly that distance from any place of Sabbath preaching, I found a settlement of Irish Presbyterians, living in log cabins, and obtaining a livelihood by labouring in charcoal pits through the storms of the night, and heat of the day. For different reasons they had almost entirely neglected the preaching of the Gospel. But now they rejoice in the prospect of even walking miles to attend worship, according to the manner of their fathers, and of their poverty have generously subscribed *fifty-three dollars* towards the support of the missionary the present year.

Iowa.

FROM A MISSIONARY IN VAN BUREN COUNTY.

Making encouraging progress.

My labours for the last quarter have rather increased. My health has been better, and my labours have been in some good proportion to my strength. I have preached to constantly increasing congregations. I have preached in the church, in school houses, and from house to house. More than ordinary attention has been

given to the preached Word. Some cases of seriousness have occurred, and some hopeful conversions have taken place. Our accessions to the church have not much exceeded former years. As well as I can now recollect, with a single exception, no communion season has occurred, since I commenced labouring here, at which there were not accessions to the church. A marked improvement has taken place in attachment to the doctrines and order of the Presbyterian Church. Christians appear to be growing in grace, and in the knowledge of Christ. The temperance cause has made rapid progress among us, so that we now have no groggeries, nor drunkards in our particular region.

Errors—Profanation of the Sabbath—Responsibility of Presbyterians.

Errors, however, are prevalent here, and errors of the most pestilential character. They are propagated with great zeal and energy. The profanation of the Sabbath is great. In fact, if we except two or three denominations of Christians, there is no Sabbath keeping in this whole community. Great responsibility rests on Presbyterians in regard to the Sabbath, and they have much to do in keeping up the standard of its observance. Even in our own denomination, my impression is, there has been a falling off of late years, as it regards the strictness with which the Sabbath is observed. This, I think, is not so much the case in Iowa as in some other portions of the church. In the churches in which I labour, and in the Presbyterian community around us, I think the Sabbath is well observed, when we consider that, in the community at large, there is little or no Sabbath. We are undoubtedly growing here as a church, although not making the progress we should make. We have much cause for humiliation, in view of our short comings and ingratitude. Our prayer to God, and I trust in faith, is, "O Lord, revive thy work." "Establish thou the work of our hands upon us, yea, the work of our hands, establish thou it."

Illinois.

FROM A MISSIONARY IN WHITESIDE COUNTY.

Signs of the times.

As the signs of the times, to every sincere Christian, have chief and special reference to the progress of the Redeemer's kingdom, it would be gratifying, indeed, were I able to state the evident, and manifest advancement of that cause, within the bounds of my labours. But we have to lament that the things of time are the chief objects of pursuit: That in this busy season of the year, the cares of this world, and here, the excitement of local political elections, not only choke the Word, but often prevent an attendance on the means of grace, and no fruit is produced. While the external means of grace have been well attended, the sealing impress of the Word, "with power, and the Holy Ghost, and much assurance," has not been manifest. Our Sabbath school has increased in numbers. My own personal supervision is still required. We exceedingly need a pious reinforcement. Perhaps no part of the western country is more inviting, naturally, than this region. The Rock River country, but hitherto the world has emigrated, not the church, and the old inhabitants seem stereotyped in ungodliness and sin.

Difficulties to be encountered in a new country.

Our difficulties in this new country are numerous, and meet us on every side. The coworkers are so few, that the burden falls heavily on those at all disposed to bear it. We need help, pious laymen to do the work of the Lord as well as ministers, and means to sustain them. I verily believe, that pious, steadfastly pious, mechanics, merchants, farmers, and schoolteachers, may be far more useful in this new country than they can be, in old established Christian communities. It is true, some sacrifices would be incurred by removal, but none in comparison with what the primitive Christians cheerfully made. For what are the followers of Christ living? Is their object to do good, or to carry out selfish aims? Should not every Christian be both willing, and desirous to live where he can do the greatest good, and where his influence may be most effectually, and extensively diffused? For none of us liveth to himself.

A destitute neighbourhood—Anxiety to have preaching.

A short time since, I visited a morally destitute neighbourhood, in Ogle county, and notwithstanding it rained on the Sabbath, the old log school house, where we met, was crowded with attentive listeners. A few are anxious for a church organization, and for this purpose, an application will probably be made to the Presbytery at our next meeting for such organization. A professor of religion in that place, who has for four years been waiting for a Presbyterial organization, said that he would be willing to give the produce of three acres of wheat yearly, towards the support of a minister for one-third of his time, which, at twenty bushels per acre, an average yield, and at fifty cents per bushel, would be thirty dollars. This man is still in debt, and is now making for himself and his family a new house on the prairie.

He has at present but few comforts, as I can testify, for I lodged in his log cabin, occupying the only bed on the ground floor—the members of the family sleeping in the loft, to which they ascended by a ladder on the outside, through a hole cut in the logs. This fact, among many others, affords a lesson that should be pondered, and improved by professing Christians living at ease in the midst of abundance. And will they not think of, and pray for their poor brethren in the wilderness, and who are far away from ordinances they once enjoyed?

Indiana.

FROM A MISSIONARY IN LAKE COUNTY.

Nothing of a very peculiar or marked character, I believe, has transpired since my last. One or two have been added to the church, making in all, since the revival in my two churches, *forty-three*. On last Sabbath we elected a good man, we trust, to fill the office of ruling elder. Hitherto we have hardly had materials of which to make one. Our Sabbath school is not large, yet prospers as well as can be expected, when opposed by sectarian influence. A few weeks since I organized a "Union Sabbath school," about ten miles from this place, in a neighbourhood where there had never been one. We met, all that could, in a log house, which was filled to overflowing, and a large two horse wagon filled before the door, while many were seated as they could, or stood about the door. After explaining very particularly the character of the American Sunday School Union, and the manner of the publication of their books, I proceeded to organize a Sabbath school, with the declared, and assented to, understanding that it should always remain a *Union* school, without being disturbed by sectarian interference. The names of more than *fifty* children were entered as scholars. I gave them, in the name of the A. S. S. Union, a ten dollar library, after which they chose their superintendent and librarian, and proceeded in the organization. I visited them again last Sabbath, and after the exercises of the school preached to them. I feel greatly encouraged by the prospect in that neighbourhood.

Receipt of clothing.

Before closing, permit me to remark, that the box of clothing, very kindly prepared and forwarded us by the ladies of the Tenth Presbyterian Church of Philadelphia, came to hand a few weeks since, having been somewhat delayed on the way. We were truly thankful for this token of their love to Christ, in their kindness to his servants. The Lord has ever remembered us in our necessities, and we doubt not He ever will. The gift was opportune, consisting of excellent articles, and the very things we needed. The Lord reward them a hundred fold.

FROM A MISSIONARY IN BOONE COUNTY.

Organization of a church—Deep interest manifested.

.... The first Sabbath in May I organized a church about ten miles from this place. I had preached in that neighbourhood regularly for three or four years, sometimes upon week days, and sometimes upon the Sabbath. The Lord has been blessing his work there for some time past, and twenty-five members have been added, on the profession of their faith, within the last two or three years, by means of the small amount of labour I could give them. Five of these hopeful converts were added at a meeting held in April, shortly before the organization. Encouraged by these fruits, the Presbytery, as well as myself, thought it was time to organize. A church was organized of thirty-one members, and called Shiloh. There is still a deep interest in that neighbourhood, and a prospect of much good yet to be done....

FROM A MISSIONARY IN MIAMI COUNTY.

Want of good active ministers, who can "endure hardness as good soldiers of Jesus Christ."

I cannot but feel distressed when I look around me and see, in addition to new fields that might be occupied, so many of our churches without any one to break unto them the bread of life; and I feel the more distressed when I hear their earnest beseechings for this blessing. Unless they have recently been supplied, we have in this region *six* or *seven* organized churches, which are all vacant. There are *six* in the Presbytery of Fort Wayne, and there are others in adjoining Presbyteries. And several of these are at important points. L...., a county seat, on the Wabash and Erie Canal, we lately thought was about to be supplied by a young man of much promise; but, alas! the fear of sickness in the West appears to have stayed his footsteps. Shall these little churches still continue to spend silent Sabbaths? Shall the hearts of these children of God still sicken with deferred hope, until they shall finally be disbanded, or ministered unto by pastors not of their choice, but resorted to from dire necessity? I have been making efforts to secure men to fill our vacancies here, but while a few seem to have given the matter some considera-

tion, I know not of one who has determined to enter this field. Why is it that so many choose to settle down within the narrow precincts of a few localities in Eastern states, rather than come West and occupy fields, which, although at first of some difficulty, yet of so great promise in the grand result? True it is, if good soldiers, they must expect to "*endure hardness*" here as well as elsewhere. But the Master is good, let them serve and trust Him. All know that the West is a fertile land, and populating rapidly. And while the natural garden is being cultivated, shall the moral and spiritual be left waste? or rather, shall it be left to be overrun by the rank weeds of infidelity and error? Who will come over and help us?

Ohio.

FROM A MISSIONARY IN ATHENS COUNTY.

Difficulties—Preparatory work—Encouragement, &c.

During the last winter I was able to accomplish but little, in consequence of the almost impassable condition of the roads. I sometimes found no congregation to preach to, after toiling through the mud to the place of meeting. Since the opening of spring, I have been endeavouring to redeem the time to the utmost. My little church is very much scattered, and I preach in the various neighborhoods of the more remote members, on Sabbath afternoon. My congregations, this summer, have been larger than ever before, since I commenced labouring in this field. My hearers have appeared to give earnest and solemn attention, but we have not been favoured with any special indications of the Spirit's presence. There is, indeed, a great *preparatory work* to be done in this field. With the great majority of the community, Presbyterianism is a new thing. I have repeatedly preached in neighbourhoods this summer, where many had never before heard a Presbyterian minister. The young people, and the community generally, were in a great measure ignorant of what we believe and teach. In these circumstances we are not discouraged, because few, as yet, seem ready to unite with us. Everything, indeed, looks decidedly encouraging. Prejudice is gradually giving way; opposition is becoming disarmed, and the truth is silently but surely making its way.

A new and promising field.

I have recently found a new and quite promising field, about ten miles south of this place, on the head waters of Shade river. Having made an appointment for preaching there in May last, much anxiety was expressed for the continuance of my labours. It was ascertained that several Presbyterian families, hitherto almost unknown to each other, had immigrated into the neighbourhood. At my next appointment, others still made themselves known. One aged mother in Israel had come *nine miles* to enjoy the privilege of hearing a minister of her own order for the *first time* within two or three years, or since she had come to the State. Others were in similar circumstances. The school house where we met, would not contain one third of the congregation present, and I took my stand at the foot of a wide spreading beech in the adjoining woods, with the people spread out around me. The Lord assisted me to preach and them to hear, and they were importunate for more preaching. Some wondered if that could be the Presbyterianism they had so often heard maligned. One man expressed considerable surprise, that he *could understand every word I said*, having supposed that Presbyterian ministers were so *high larned* as to be unintelligible to common folks. Another man, an "official member" of one of the churches above alluded to, being applied to as a school director, for the use of the school house, for our meetings, was charitable enough to say, that while he would not admit Universalists, &c. yet he really believed there *might* be some religion among the Presbyterians, and he would not object to their holding meetings in the house. I have engaged to preach there statedly, at least once in four weeks, and there will probably be a church organized there this fall. I have been preaching a series of discourses on the Ten Commandments, which I hope may do good. On last Sabbath afternoon, I preached by request, about twelve miles west of this, on the doctrine of the divine purposes, election, &c. The people had thronged together from all the neighbourhood around, to hear the *hard sayings*. Quite a sensation seemed to be produced, and I was urgently entreated by Methodists, &c. to come again. I trust the Lord may cause some of the good seed to take root and be fruitful.

FROM A MISSIONARY IN MORGAN COUNTY.

Three months more, with all their important results, are gone since I last wrote you. God alone can read their moral character; still we may hope our labour has not been in vain in the Lord. We hope this, not because we have laboured and prayed, and have endeavoured to lead sinners to the "Lamb of God, which taketh away the sin of the world;" but from the promise of God, that his Word shall not return unto him void; and that he will be with his ministers, even unto the end of the world.

During the past quarter, we hope our steps have been onward, although many things transpire to try our faith and patience. No wonder the apostle shed tears, in view of the unworthy walk and conversation of some, who were the professed followers of Christ. But if they went away from the Saviour in the day of his personal presence and power, we need not be surprised if similar instances occur in these days of declension in our American Zion. But do not suppose we have to mourn over numerous apostacies. No. Our people generally are steadfast. In relation to the general interests of religion, some things are encouraging. At no former period has there been so much done for the instruction of our youth. Every church, and almost every school-house, for miles around, has its Sabbath school. This is a token for good. By this means we shall most successfully counteract the efforts of the "Man of Sin." Sow the seed in early life, it may, and will spring up, and yield an abundant harvest in after years. Thus we have much to encourage, and our prayer is, that God may crown every effort of his Church and people with his enriching blessing.

Michigan.

FROM A MISSIONARY IN WAYNE COUNTY.

The necessity and importance of missionary aid.

Your commission arrived in due season, and was thankfully received. I can assure you, the aid you extend to us in this frontier country, contributes most essentially to our support and comfort. Could you and your patrons look in upon our families, and ascertain what a large share of our temporal comforts are derived from the means you furnish, you would feel it was "blessed to give," and would feel yourselves doubly blessed, in being able to promote so much happiness in others. If he who gives a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward, how much more shall not he fail of a rich reward who contributes charity of a more valuable character.

In return for such important aid, it would afford me sweet satisfaction could I send you a report of labours, and of success, that would rejoice your hearts, and inspire you with new zeal in your important work. Alas! I have no such report to make, but have to lament my own short-comings, and the little that has been accomplished for our beloved Zion. I can, however, report, that the attendance on the means of grace is increasing. The attention, at times, has been more than ordinarily solemn, and my hopes are revived, that, after so long a season of depression, the Church will arise and prosper, and this valley of vision be filled with living, devoted saints. My catechetical class is interesting, and, I think, full of promise to the rising generation. Could we have all our youth well instructed in the catechism, it would be found an excellent preventive of error, and would furnish rich themes for thought through life. . . .

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN AUGUST, 1847.

SYNOD OF ALBANY. *Pby. of Troy.*

Waterford cong. N Y 60 00

Pby. of Albany.

Second Presb. ch, Albany 149 16

SYNOD OF NEW-YORK. *Pby. of North River.*

Marlboro ch. N Y, Francis Kniffien, 50 cts., Sarah A Birdsall, 50 cts., different persons, 11 78. (one half to foreign and one half to domestic miss.) 6 88; Rondout ch. N Y addl. 50, to con Mr P M G Decker an h. m., which with 100 previously acknowledged makes 150 00 56 88

Pby of Long Island.

Huntingdon ch, L I 28 07

Pby. of New York.

Rutgers-st ch, N Y, bal. 10; "a friend," left at Mission House, 10 20 00

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

2d ch Cranberry, N J, 34; Shrewsbury ch, N J 14 00 48 00

Pby. of West Jersey.

Columbus ch, N J 1 70

Pby. of Newton.

Mis. box, children of two families, Belvidere, N J, 1 02

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Second Presb. ch. Phila. Mrs Torbert, 5; Isaac R Smith, Esq. Phila. for miss. in Iowa, 100 105 00

2d Pby. of Philadelphia.

Abington cong. Pa. 45; Rev H R Wilson, D.D. 7 00 52 00

Pby. of Carlisle.

Fem mis soc of the ch of Great Conowago, Pa. 23 50; Petersburg cong. Pa. (in part of 10 44) 10 33 5(

SYNOD OF N. INDIANA. *Pby. of Logansport.*

La Fayette ch, Ind. 8 60; Dayton ch, Ind. 3 12 — 11 72

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Greenville ch. Ill. — 5 55

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Cook's Creek and Harrisonburg chs, Va. 10; Stanton ch. Va. in part, 19 — 29 00

Pby. of Winchester.

John N Bell, Treas. drawn for — 100 84

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Bethlehem ch, N C — 5 00

Pby. of Fayetteville.

Wilmington Presb. ch. N C, in part, — 40 00

SYNOD OF S. CAROLINA. *Pby. of Bethel.*

Presb. ch at Unionville, S C, 10 — 10 00

SYNOD OF GEORGIA. *Pby. of Hopewell.*

John R Dow, Treas. of Pby. — 196 49

MISCELLANEOUS.

A friend to the cause per James R Campbell, to constitute Mr James Nichols of Nashville, Tenn, an h. m. 50; bequest of William Wallace, dec'd, late of Washington county, Pa. per Messrs. Hugh Fergus and John Dinsmore, executors, 400, less state tax, &c., also bequest from the same, transmitted to the Board of Foreign Missions 500, less state tax, &c. — 904 16

Total, — $1858 09

CLOTHING, &C.

From the ladies of Rye ch. Westchester Co. N Y, per Miss Eliza Clark, box of clothing valued at — 39 98

From an association of ladies meeting in Philadelphia, sundry articles of clothing valued about — 30 00

From the ladies of the Presb. ch of Florida, N Y, a barrel of clothing, per Mrs. Margaret Cummins, — 40 97

$110 95

WM. D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND, IN AUGUST, 1847.

Pennington cong. N. J. per Rev Geo Hale — 16 00

A friend to the cause in Tenth ch. Phila. per A W Mitchell, M. D. — 5 00

Mrs Margaret Johnston, Connellsville, O. per J. D. Williams, Esq. — 5 00

Total, — $26 00

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG, IN AUGUST, 1847.

SYNOD OF PITTSBURG. *Pby. of Beaver.*

Westfield ch. addl. — 4 00

Pby. of Allegheny.

Slate Lick ch. 16 10; Union ch. 28 33; Butler ch. 45 — 89 43

SYNOD OF WHEELING. *Pby. of Steubenville.*

2nd ch Steubenville, to con Rev Mr Breed an h. m. — 50 00

Pby. of New Lisbon.

Salem ch — 5 00

SYNOD OF OHIO. *Pby. of Wooster.*

Guilford ch — 14 00

MISCELLANEOUS.

Eldad, 1; bequest of H N Boyd, 10 — 11 00

$173 43

CHURCH EXTENSION.

Mrs Margaret Johnston, Connellsville, Ohio — 5 00

$178 43

J. D. WILLIAMS, Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

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